The Congregational Quarterly

EDITORIAL

THE decision of H.R.H. Princess Margaret not to enter into a marriage with a very gallant officer of the Royal Air Force whose earlier marriage was dissolved was received with deep satisfaction by all who are aware of the consequences in the social life of the country of the rising tide of divorce. With the Princess herself all who have not forgotten their own youth have the deepest sympathy. It was impossible not to be moved by the announcement of her renunciation, which preserved that Royal dignity which so many newspaper editors, and proprietors, had done their worst to destroy. The House of Windsor is no Hollywood dynasty.

Our concern here is not with the constitutional aspects of the affair, nor with the ecclesiastical, but we take leave to express our respectful gratitude for a costly decision whose influence we believe will be great. For too long there has been too little in our public life and our literature to commend the obligations of duty and religion. The decline in accepted standards in recent years has been catastrophic. It may well be that the decision of the Princess marks a return to the conception of the relationships between men and women built upon their obligations to God and society as well as one another, and of home life in which children know the security and not the evanescence of family love.

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Something of the bitterness and bewilderment in young people which is one of the worst consequences of divorce came home to us when, not long ago, we entertained an American girl, badly crippled by poliomyelitis in childhood, whose parents were divorced and had remarried and had other children. She was on friendly terms with both her father and mother, with whom she corresponded and visited. She made jokes about the occasional confusion in her letters when she forgot what she had said to each. But in spite of the great courage with which she struggled against her physical disabilities she was lonely and lost, touching the fringe of two families, but having her own place in neither. There are too many such.

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The most recent phase of the decline of moral standards in this country may perhaps be said to have begun with the imposition of

military conscription during the first war. Until that time men were expected, and indeed were relied upon, to make their own vital decisions and accept responsibility for them; and duty was a conception that might be vague, but was real and powerful. Conscription—and it now covers great areas of our life—leaves no room for personal decision. Indeed it constitutes a temptation to evasion. The 'Why shouldn't I?' of the responsible free man tends to become the 'Why should I?' of the man who sees a loophole of escape from obligation.

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The relaxation of standards of sexual conduct in times of war when young men died so quickly and young women were left excited, bewildered and lonely was not unexpected, but might have been a temporary feature of British life had the new leaders been able or anxious to recover the abandoned standards. But while the flower of a whole generation had perished on the battlefield, a new leadership had arisen of 'the hard-faced men who looked as if they had done well out of the war;' many newspapers had begun to sink into organs of vulgar entertainment; and much current literature was degrading romantic love to a temporary emotion rather than the lovely way into a lifelong devotion.

So it is no small thing that a young Princess should speak about her duty and her religious conviction and pledge her sincerity by the surrender of her present happiness. It may be that she has spoken for her generation as well as for herself. It is certain that from her renunciation great good will come. She has made for herself a new place in the respect as well as in the affection of the British people.

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The 'spirit of Geneva' of July last proved to be more volatile than even the pessimists had feared. In our last issue we made no attempt to evaluate the conference of the Heads of Government, preferring to await the outcome of the discussions of the Foreign Secretaries about the real questions at issue. There are those who believe that in July the Russians got what they wanted too easily. They got the assurance of President Eisenhower that the Western powers would not be the first to resort to atomic warfare. Since with conventional armaments the West is hardly able to defend itself in Europe, much less to attack, the Russians were free to offer their own terms for German reunification, to pour scorn on the proposal for free elections, and to reject outright the careful suggestions for the relaxation of tension. Mr. Molotov's final speech at Geneva was as ruthless as anything in recent diplomatic history and was a savage indication to the people of East Germany and the other satellites that they had nothing to hope for from the West and everything to fear from the East.

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With their European frontiers secure the Russian government are free to send arms to Egypt *via* Czechoslovakia and encourage a situation in the Near East uncomfortably like that which led to the tragedy of Korea; and to follow this with the tour of Mr. Bulganin and the egregious Mr. Khrushchev to India and Burma, where their outrageous speeches have caused some embarrassment to Mr. Nehru, who is looking to Britain and America for help to raise the living standards of India, and is indeed largely dependent on British experts. On the whole the attitude of the West is to allow Mr. Khrushchev all the rope he wants to hang himself, for it is impossible to believe that anybody in the world can be deceived by the speeches of men whose record of brutal oppression of their own people as well as of their hapless neighbours is more eloquent than their words. Mr. Nehru of course wants time and money unless he is to concede the leadership of Asia to China, and when he reads the attacks on British 'colonialism' which brought order out of chaos and the beginnings of justice in government for a subcontinent which for centuries had been ravaged by flood, famine and pestilence, he will be able to reflect on the new European colonialism. He will not need to be reminded of what happened to the young lady of Riga.

One may wonder who will write the speeches Mr. Khruschchev will deliver when he accompanies Mr. Bulganin to Britain in the spring.

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With the resignation of Mr. Attlee—as he has just ceased to be—a very prominent figure disappears from the active political life of the era that has seen the great European conflicts, the merging of the British Empire into the Commonwealth, and the establishment of the Welfare State in Britain. In all these Mr. Attlee has played a leading part as a soldier and statesman. He will be chiefly remembered as the man who took the decision to hand back India to the Indian people, a decision which is universally recognized now as wise and right, though it was done at the cost of a million Indian lives, which it is pretty safe to say few people in this country anticipated. Incidentally it might serve as a reminder of the kind of conflicts that India had been free from under British rule. Mr. Attlee's period of office as Prime Minister undoubtedly covers one of the decisive periods of British history. Yet he himself has never appeared to be a man of destiny, and he has left the House of Commons 'not with a bang' if not certainly 'with a whimper.' How far he has been the leader and how far the best available chairman of a party of fissiparous elements is difficult to say. That he was able, sincere and successful no one can doubt, a man of complete integrity devoted to the welfare of his fellow-men. In debate his judgment was acute as well as sound, but on the platform

his speech was undistinguished and unrevealing. It may be that he gave his strength and wisdom to the things of the day and was not anxious for the morrow. If so he is justified by the highest authority, and reproaches those of us who so faithlessly tremble for the ark of the Lord.

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The induction service of the new minister of a group of four churches scattered over a Welsh countryside was being held in the most accessible of them. It was simple, but very cordial as always in Wales. When his turn came the speaker for the most remote of the group made his way nervously to the pulpit. It was not only that he was unaccustomed to public speaking but he had to confess, "It is the first time I have seen our new minister. Indeed he has been to preach for us, but it was a very wet Sunday. It rained heavily all day and the wind was very strong. It was not fit for anybody to go out, even to Chapel, except a minister."

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Professor J. K. S. Reid, of the University of Leeds has published three lectures delivered at a conference of theological students in January, 1955, as 'Occasional Paper' No. 4 of the "Scottish Journal of Theology" under the title *The Biblical Doctrine of the Ministry* (Oliver & Boyd, Edinburgh, 5s.). The lectures are an examination of the problem of the Apostolic ministry—alas, that we must speak of the problem of the ministry !—that lies at the centre of all discussions of Church relations and casts its shadow over the whole Ecumenical Movement. The 'non-theological factors' in the problem are here ignored, but we share the hope of the writer that the clarifying of the issues involved may help to heal the divisions. Certainly the divisions will not be healed so long as the issues are misunderstood, though we must always pray for the help of the grace of God to be able to do what cannot be done without it. Understanding is not enough.

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In the first two lectures Professor Reid sets out the textual and historical facts about our Lord's calling and commissioning of the Apostles. He is able to record that "some kind of agreement has in fact been reached about the facts presented in the Biblical records, but it is, alas !, not much more than an agreement that the facts are ambiguous." The ambiguous facts might nevertheless bear an interpretation that is not ambiguous and be satisfying to all. This possibility has not, however, been realized. "The interpretation actually put upon the facts is very diverse and widely different. . . . What seems to happen is that we view them from the later points of view at which we stand . . . but the later points at which we stand are themselves determined by a decision already made concerning the emergence of the episcopate. . . . This may be

neither inevitable nor right, but it regularly turns out in this way. . . . The pity of the modern situation is that one narrow and exclusive interpretation of the facts is sometimes made *de fide,* despite its hazardous character and the frail and ambiguous grounds on which it rests."

That is, indeed, the pity of it, that this narrow and exclusive interpretation should be allowed to bring about such pitiable divisions that even in the Church of South India some members are as yet unable to join in Communion with others of the same Church unless the officiating minister has been episcopally ordained. The Rev. W. Elphick of Bangalore, for example, wrote in *Theology* (July 1954, p. 206) "One thing we find especially distressing, namely, that from the hands of some of our new-found brethren we cannot receive the Holy Communion owing to the fact that they are not episcopally ordained. . . . So there are some of our brethren whom we cannot ask to celebrate the Holy Communion in our ex-Anglican churches; and when they celebrate in their own churches, although we attend the service, we do not receive Communion. They do not like the situation, neither do we. But they are kind and good in respecting our consciences in this matter although they do not understand or sympathize with our point of view."

Mr. Elphick looks forward, of course, to the time when in the South India Church all ministers will be episcopally ordained. But what has happened when men, who are themselves kind and good, separate themselves from their brethren in Christ because their *consciences* are troubled by what they cannot deny is a reasonable, even if they believe it to be a mistaken—though other competent scholars do not—interpretation of facts which it is agreed are ambiguous? Is this the domain of conscience?

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Professor Reid quotes E. L. Mascall as writing in *Corpus Christi* ". . . it is no doubt difficult, in view of the sheer lack of evidence, to trace the exact steps which connect the New Testament apostolate with the episcopate of the second century" and then developing the argument that the point of view from which it does, nevertheless, look probable is when what lies still in the future is regarded as the adequate and understandable key to what is behind. . . . On which Dr. Reid observes that what is happening is that decision has been taken about the place of the episcopate, and then it is read back into the earlier obscurities. But what, may we ask, brings this into the realm of conscience? On this method of reasoning is there anything that cannot be read back into historical facts if only they are sufficiently obscure?

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After an analysis of what the Bible at individual points has to say, Dr. Reid passes to a consideration of what the Bible as a whole says about the ministry which is recorded in its pages. He believes the Bible to show quite clearly that *the whole Church* has its commission and duty to proclaim Christ—that there are differences of function but one ministry, and "where that ministry is undertaken and done, He who is the primary minister is present." This says Dr. Reid, is the essence of the ministry of the Church and herein lies its apostolicity.

He concludes by speaking from within the Church of Scotland. "If it is offered the episcopate as a matter of necessity, of such essentiality that by it the whole Church stands or falls, it can only decline to accept it. If on the other hand it is offered the episcopate as a matter of historic fact, with all its advantages and also the several dangers involved, it might be prepared to accept it. . . . It would be an episcopate, not essential in the sense that the Church is wholly conditional and dependent upon it, but an episcopate constituted as an order within the essential ministry of a Church, which Christ who is its Lord and Head draws up into His own perpetual ministry."

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In this admirable summary of the facts and principles involved in this debate that seems to be for ever turning in upon itself, there is one omission, which Professor Reid doubtless felt to be outside the limits he had set himself. There is no discussion of the place we give, or ought to give, to the working of the Holy Spirit. In matters so important in the proclamation of the redeeming grace of God in Christ the omission of a doctrine of the Holy Spirit impoverishes our discussion and allows aberrations of thought which should be corrected. We cannot limit the Holy Spirit to a hierarchical order of the ministry. That would be to fly in the face of history. The narrative of Acts II speaks of 'a sound as of a mighty rushing wind, and it filled *all the house* where they were sitting . . . and they were *all* filled with the Holy Spirit.' The gift was not to the Twelve alone, but to them as they were all together in one place. It is not only that the chequered history of the episcopacy makes it difficult to believe that the Holy Spirit is canalized through that one order of the ministry, but it is part of the glory of the Gospel that God in Christ withholds himself from no man whose heart is open to receive Him. This is so evident a fact of Christian history, and so much of our hope for the future depends upon it, that it cannot be ignored in the formulation of any theory of the ministry. Here is something more commanding than the dangerous theory of implied truth, however useful that may often seem to be.

THE WORLD AT LARGE

To the world at large the Churches seem irrelevant; and the thinking of Christians on political matters often is in fact irrelevant to the real issues because it is unrealistic. When difficult international situations arise, we are apt to plead pathetically that if only people would be nice and Christian, such situations would never arise or, if they did, would be quickly soluble on Christian principles. This may be true, but it does not help. We live in an age of power-politics; it is not useful to put forth policies as if we did not. The great issue of politics today, at least in the international sphere, is the moralizing of the use of power. The Russians do not make it easier for us.

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Russia is playing her cards skilfully in these days—to the great discomfiture of the West. The supply of arms to Egypt is legitimate and is a master-stroke in her diplomacy. In the future, Russia must be taken not only into account but into conference about the affairs of what we now call the Middle East. It is a sad blow to our Western interests, but our protests are a waste of breath and of emotion. We are caught, as we say, in a cleft stick. We regard the defence and strengthening of Israel as necessary to our safety, but we dare not offend the Arabs—because of oil supplies! For the civilizing work of Israel in Palestine we must have great respect; but Israel as a State is not yet proved morally respectable. Like a juggler who must keep two balls in the air at once we must support Israel and conciliate the Arabs, and the Russians may give us a shove at any moment to upset our balance. What has all this to do with moral considerations? How can such power-politics be moralized?

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Then there is Cyprus! The egregious statement of a responsible representative of Britain that *never* should the Cypriots escape from British control was inexcusable and should at once have been repudiated by our Government. It is true, however, that for reasons of power-politics, a military or naval base in Cyprus is at present necessary to the safety of the free world which includes North Africa, Greece and Turkey. But if we can permit and even welcome American air-bases in Britain, a British or United Nations base in Cyprus cannot in itself be incompatible with Cypriot self-government. It is difficult not to think there is a certain amount of fudge about this demand for *Enosis* or incorporation into Greece, and the situation is further confused by our failure to distinguish between self-determination and self-government. There is no historical basis for the subjection of Cyprus to

Greece; no material or political advantages would accrue to Cyprus by such a change, and if, or when, Cyprus is ready for self-government, Cyprus should govern itself and be subject neither to Whitehall nor to Athens. But for the hysteria which now prevails in Cyprus our stupidity must take a great share of responsibility.

We could wish that this were all; but there seems no doubt that in recent months, under great provocation, we have very largely suspended the rule of law in Cyprus, and that the freedoms of which we boast have been in many cases outraged. Sir John Harding has been there but a short while as yet. I know nothing of his personal views, but he was brought up in the great traditions of West Country Congregationalism, and we may properly hope that he will be no less concerned for the restoration of the rule of law than for the safety of the Western world. What shall it profit us in Cyprus (or in Kenya) if we save the Western world at the price of sacrificing those principles which make the Western world worth saving?

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There are, of course, other powers at work in the world beside that of the big battalions and the bomb-controllers. John Wesley was a thorough-going Tory, but who can estimate the *political* effects of Methodism? 'Billy' Graham, as he is popularly called, is an entirely unpolitical evangelist, but his work may well have political results beyond his intention or his thought. The downfall of ex-President Peron in the Argentine is not the only important news from South America, though little else is reported in our papers. Brazil is a country considerably larger than the United States. In the 1930 census 69,527 Brazilians described themselves as Evangelicals or Protestants. In 1950 the number was 1,657,524; it is now above two million. Thus in twenty years the Protestant forces have increased 300 per cent and twelve times as fast as the population. Dr. Edwin Orr has been the leader in a remarkable religious revival in Brazil; is not this bound to lead in the end to a political revival also?

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Even behind power-politics lie motives of idealism. There is, for instance, the liberal idealism of the United States and the genuine, if perverse, idealism of the nobler Communists. There has been an idealism behind the 'imperialism' of the British people; but unhappily idealism is ever qualified by fear and greed. The white peoples have believed, not without justification, that to them has been entrusted a civilizing mission throughout Africa; but fear and greed are often stronger than the pull of the ideal. The grievous troubles in Kenya have not been due to our civilizing zeal!

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For the present lamentable situation in South Africa some considerable blame, I suspect, must rest upon the British. I cannot believe that they relish African-Dutch government or, except in a few cases, approve its racial policy. But it is far too true (though, of course, it is by no means wholly true) that the British are in South Africa to make money and contentedly hand over politics to the Dutch. The present racial policy of the South African government is the organized denial of the principles and ideals that we call British. Can it be said that the British in the Union of South Africa are playing their due part in politics?

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One of the influences that count in world-affairs is world-opinion or what we may sometimes call the conscience of the world. Christians in their political thinking must not be unrealistic. Politics is the sphere of the possible, not of the ideal; we must be prepared to compromise where necesary, but we must also know when and where to strike. It is not surprising that there is great un-ease in the Congregational churches about the action or, rather, inaction, of the L.M.S. in respect of Tigerkloof. The L.M.S. may have a strong case, but, if so, it has not been put before the churches. The South African government, determined that education shall be on the basis of white supremacy and white superiority, asked the L.M.S. to lease it Tigerkloof. The alternative, we are told, was to close the Institution. Another alternative, that the churches should forgo the government grant and, to keep Tigerkloof going, should raise a further £3,750 or so for next year with the possibility that more might be required later, if indeed the Institution were allowed to continue, was apparently rejected out of hand as unrealistic. I suspect and hope that the L.M.S. has greatly underestimated the indignation felt by our churches at the suggestion that Tigerkloof should be handed over to Mr. Strydom.

Was it not possible for the L.M.S. to say to Mr. Strydom that these many years for the glory of God and in the service of South Africa we have been training Africans to take their part in the national life side by side with the peoples of older civilizations, that we see no reason to abandon our policy, and that if he did not like it, he could come and turn us out? Possibly this would not have been the right policy, but it would have been like the voice of a trumpet which all Africa would have heard, and it may even be doubted whether the South African government, aware of world-opinion, would have faced the ignominy of our forcible ejection. Instead of this we are exhorted to 'watch' the Protectorates. We must be realistic in politics, but it is time we heard more of 'the Nonconformist conscience.'

N. M.

THE DOCTRINE OF THE HOLY SPIRIT IN OUR ECCLESIOLOGY

By Glynmor John, M.A.

In his 1952 Gifford Lectures, Canon Raven spoke strongly about the Church's wholly inadequate doctrine and experience of the Holy Spirit. "In no other aspect of Christian thought is there so serious a difference between the religion of the New Testament and that of subsequent ages . . . In no other has there been so obvious and continuing a perversion." This may be thought an exaggeration, but the fact remains that through almost 1,500 years of its history the Church paid no real attention to the doctrine. It had ceased to be a live question. The Holy Spirit, it was supposed, had been given once and for all, and with it the title-deed of dogmatic and legalistic authority. The Spirit's activity and power were canalised and incorporated in an institution. His *auctoritas,* in the root sense of spontaneous creativity, had come to rest in the *potestas* of a hierarchy. The Church's outward and visible forms, signs, structure, were no longer only the symbols and instruments of the Spirit but the essential constituents of His manifestation, the absolute criteria of His presence, and the condition *sine qua non* of His operation. Hence Dr. Oman could assert many years ago that the major error into which the Church had fallen was the introduction not so much of sacerdotalism as of authoritarianism and hierarchy.

When our Fathers founded the 'gathered-church,' declaring that Christ alone exercises authority in His Church through the Spirit, in principle they broke with this tradition. But they also held that the Scriptures contained a blue-print of Church-Order which was an integral part of the Gospel. The underlying notion of literal inerrancy set the course for a Protestant scholasticism, bibliolatry, and moralism which in turn restricts the operations of the Holy Spirit wherever it is regnant. Fortunately, historical criticism has led Congregationalists in the main to abandon this theory of a divine blue-print in Scripture; the abandonment serves to focus attention on the real validity of the gathered-church concept, *viz.*, the recovery and experiential verification of the New Testament experience of Christ's continuing presence, lordship, and ministry "by the Holy Spirit." This is the fundamental level of New Testament thought and concern; the modern argument about organisation, creed, sacrament, orders does not belong to this level. Nor was it the primary concern of our Fathers, for whom the ques-

tion, *who* composes the Church, was at least as basic as *what* is the Church.

Certainly, the whole existence of the Church pictured in the New Testament is correlative with that of the Holy Spirit. By the Spirit is the Church created and sustained; of His operations is the Church the place *par excellence*. The Church of the New Testament is, essentially, the company of all those who through Jesus Christ have become 'alive' to the inner working of the Spirit, Spirit of God, Spirit of Christ, and who commit themselves in joy, obedience, and trust to His immanental activity in the Fellowship as well as in themselves. This is the true end-product of Jesus' ministry, the true fulfilment of His intention. The historic revelation remained central and authoritative (the Church's preaching must be 'apostolic,' *i.e.*, convey to men in every age the testimony of Jesus' witnesses) precisely because it initiated those who became Christ's into the experience of the Spirit as an abiding, sustaining, sanctifying divine 'energy' within themselves and within the community He created. Truly to know oneself 'existentially' confronted by that revelation is to be 'born again' into the life of the Spirit, and thereby that revelation comes alive for us. Jesus' own purpose is thwarted, therefore, if He becomes the embodiment of a new legalism or the basis of a magisterial authority. His abiding lordship is by an internal Holy Spirit authority. He will be satisfied with nothing less. Further, Holy Spirit experience ensures the immediacy and supremacy of God Himself. Christ's mediation is not a barrier interposed between us and God; He "mediates immediacy," as Dr. Baillie puts it. There can be no Jesuolatry. Yet the idea of the mediatorial function, of Church as of Jesus, has ecclesiastically been disastrously misconstrued to signify *non-access* directly to the Father.

The Spirit-experience saved the young Church from being merely backward-looking or/and being merely futuristic. The physical withdrawal of Jesus came to them as an experience, depriving them of dependence upon His external inspiration and guidance with its temptation to make Him the new Lawgiver. From this passive dependence it was good, says *St. John,* that they should be liberated through the experience of the Spirit. The Spirit carries forward towards perfection the revelation which came through Jesus; by obeying the Spirit His disciples have the sure hope of greater revelations to come, of continual growth in mind and character, and of ever-deeper understanding of the significance and worth of Jesus. This central conviction of *St. John* is the real charter of the Christian's freedom. The way is open even to the ultimate secret of the reality of the Divine Life. In the community of

the Spirit we may be initiated into the living secret of the unity between Father and Son and participate in that relationship. Thus the Church of the Spirit has in its own fellowship-life, an experiential and empirical basis for its christological and theological thinking. A theology which does not bear the stamp of the Spirit is a decayed body. When Hellenistic categories of static, impersonal, substance gained paramountcy, it was bound to follow that the Holy Spirit, in doctrine and experience, went into obscurity. The waning of the second-advent hope might have been another decisive loss. The Spirit turned that, too, into permanent gain. He transformed the old eschatological expectation, and thereby changed the attitude of the Church from being a pietistical waiting for the consummation to arrive ready-made from beyond the frontiers of history into a dynamic, redeeming, experience of the End as already operative in the present. The Church could now wait continually *upon,* not merely *for,* her Lord—now known as an ever-present, ever-active Lord of inspiration, ethical judgment and initiative, and redemptive ministering, a Christ-like God, "reconciling the world of the here and now to Himself," and "working in you." The consummation in fact is this Holy-Spirit experience with all its outward manifestations (*Cf.* Jeremiah's 'law in the inward parts'). The Spirit-experience is the "last age," the "taste of the powers of the age to come." Dr. Dodd has shewn how it saved and elevated the Church's ethic in making the Church a brotherhood whose members participate in the Holy Spirit, 'by whom the love of God is shed abroad in our hearts.'

All this, in fine, is an integral part of the primitive apostolic message which proclaims as Christ Him in whom to believe brings 'the gift of the Holy Spirit.' This is the essence of our matter, by which ecclesiologies must stand or fall. Do they, or not, represent the Church as the company of all those who have become newly-alive to the Holy Spirit? Is the end-product of their mission, their offices, their theologies, their cultus, such a Church, or a vast body under the discipline of a religious caste and won into subservience to a universal legalistic authority? What is the End for which a Church prays, strives and by her faith in it is justified? It is a perversion of the New Testament doctrine of the ends of Jesus, of the Church, of the Holy Spirit for a Church so to conceive of her consummation and so to order her life as to inhibit dogmatically the experience of the internal presence of the Spirit, and to alienate in perpetuity from the great mass of believers the power and responsibility of participating fully in the Body of Christ.

Now consider more fully some attributes of the Holy Spirit and relate them to our Congregational way of life.

(1) *To speak of the Holy Spirit is to speak of God, in His activity towards men, as Personal.* The Church has found it difficult to conceive of the Spirit as personal. The symbol of the dove is hardly adequate! Dr. George Johnson says of Paul: "The Apostle assigns attributes of personality to the Holy Spirit because the effects of His presence correspond so widely and so closely to what was known of the self-consciousness and self-direction of Christ." So, the Holy Spirit means God known at His nearest to man; God within man's personality, forming his inner life; God transcendent experienced as immanent reality. If the Spirit be not personal, God becomes an external operator and manipulator, acting upon man, but not acting *within* man so as to enhance his own personality. Grace becomes (in Oman's phrase) "arbitrary acts of omnipotence directed by omniscience," which means that when we meet God in the Church we find impersonal might and the Church which embodies that Grace will be "the domain where there are infallible authorities and absolutely efficacious operations." If the Spirit's operation be not acknowledged in the Incarnation, Christ becomes the "manifestation of a divine intruder without human affinity or kinship," "Atonement a magical gift which involves no real change in us and no real oneness between us and God" (Raven), and eternal life becomes a quasi-material substance. The personalness of the Spirit's operations is cardinal for ecclesiology, theology, and anthropology. Only by such a doctrine as that of the Holy Spirit can Christian anthropology rebut naturalism and humanism, because the doctrine brings the highest reaches of man's personality (and the darkest caverns, too) within the orbit of God's activity. Seeing that the Spirit's yearnings are for our liberation into the 'freedom of the glory of the sons of God,' this penetration into the interior of man's personality is not *psychological conditioning* (which is the demonic perversion of God's activity in the inner man). True, His love is always pressing in upon us; true, too, that it is He who enables the creature to respond, so that his spiritual life, while his own, is yet the result of divine activity. But his spiritual life is his own and he knows it to be freedom. What God enables man to make is in reality a response, not a conditioned reflex or a mechanical reaction. God voluntarily conditions His own initiative by the response of the creature, else God were all and man nothing. His disposition, then, is not to treat us as mere objects or instruments but as participants (or participants-to-be) in the same life of the Spirit. So, in our ecclesiology, we can entertain no mechanical or impersonal conception of the Spirit's operations. Passive submission to official exponents and to mediators of Grace quasi-materially considered, is not a response in the Holy Spirit. What we see in mature New Testament experience of the Spirit is an enhancement and purifica-

tion in love of wholly personal attributes, rational as well as emotional, ethical as well as contemplative.

Religion then must become personal. To that end churchmanship is dedicated. The new creation in us is, in a sense, a lonely individual experience, yet, since being personal means outflowing towards persons, it is not solitary. Believers become members of God's family, not static but developing as a family develops, in the growth of its members and the growth between them of the personal relationships of the Spirit. May I plead that all less-than-personal metaphors in ecclesiology be strictly controlled? Even that of 'the Body'—for a hand or a foot is not a person.

This personalness of relations validates the emphasis on membership of the local church as we recognise membership. Full personal relationship is not expressed or nurtured in mere adhesion to a far-flung organisation or even in insulated attendance at public worship. These do not *ipso facto* make actual close, co-operative, mutually-forbearing and mutually-engaging relationships with other people. Catholicity is not a mere matter of institutional universality (that may be only a geographically-controlled concept); it acquires real personal, spiritual substance only in the closest possible continuing personal relations with fellow-Christians, in a corporate life where the Spirit is wholly free to engage all and each and to bestow all His essential gifts. The real *quod ubique,* therefore, means that wherever believers in Christ's Spirit are bound together in the one bundle of life, are identified with each other in love, in common allegiance, in shared responsibility, and live with openness towards the Spirit, there is the CHURCH in its essence and existence. Such church membership, then, is an exacting undertaking, demanding humble willingness to learn long-suffering, patience, positive tolerance in the cheek-by-jowl proximities of local church life. It is in such a setting that in genuine love, which never submerges the individual in the group but heightens the spiritual integrity of each person, "the members are integrated into an effective whole, by a common ideal, a common task, and a real partnership, with the same mutuality, spontaneity, and creativity, effecting the same release from self-concern and selfish ambition, and each and all are lifted to otherwise unattainable heights of achievement." In truth, taking the Holy Spirit seriously is a *sine qua non* of our churchmanship for, if His grace is lacking, what else have we to rely on as the bond of our peace and unity? It follows, too, that in such a fellowship of the Spirit-relationships authority is responsible 'to the people to whom it is directed.' It can be spiritual authority only when recognised by those over whom it is exercised as expressing the mind of the Spirit and by them

obeyed for that reason. This is no mere abstract idea; expressing the mind of the Spirit means bringing into consciousness whatever duties, services, etc., are implicit in the life and work of such a fellowship, and giving obedience to that. This may be discovered experientially no less than ideally. He, then, who exercises authority, is not in fact exercising his own arbitrary power but the authority of the Spirit who is the life and lord of the body. The upholding of this authority falls to the membership itself. Thus, for instance, the minister is called to his office by the members. He must know he can exercise, or retain, no authority that is not recognised and assented to, and yet his authority is not bestowed upon him *by the members*. It flows out of the spiritual and communal necessities of Church fellowship, and out of the office he serves (that office seen to be a gift and organ of the Spirit) and out of his own fitness for and devotion to his commission. He is his fellows' servant; he is not their creature. All I have tried so swiftly to portray is infinitely far removed from the "boss-dom of the electorate," whereby the minister, for instance, becomes the hireling of individuals who have tasted power outside, or the scape-goat of people whose power-complex has been frustrated elsewhere! We must reject, however, legalistic definitions of authority, for all is to be of Grace. Nevertheless, anyone who knows our *ethos* senses instantly when it is violated, and for the maintenance of an order, truly personal in spirit and ethic, the reaction may have to be unequivocal.

Of relations between churches in the larger Body of Christ we shall speak when we discuss the Freedom of the Spirit. To this we now turn.

(2) *To speak of the Holy Spirit is to speak of the sovereign freedom of God.* Protestantism has proclaimed the freedom of the Christian man; Congregationalism that of the local church. The initial emphasis must be on the freedom of God. The Church has been afraid of this emphasis. It smacks of antinomianism. It is true that corporate life cannot be maintained as a day-to-day going concern solely on the basis of unpredictables! But the Holy Spirit is also a principle of Order, the creator and regulator of a Body. His gifts include more than Pentecostal eruptions. All the same, that Church will err grievously which forgets that the One with whom she has to do is dynamic, creative, sovereignly free. Goguel has said: "The religion which issues from Jesus will be perpetually in agony, giving that word its etymological sense of a struggle against death." So the Church must continually confess her recognition that the Holy Spirit cannot be domesticated or kept within prescribed channels. It is ecclesiastical self-idolatry to regard the Holy Spirit as the essential substance of the Church,

submerged in and identified without residue with the Church actual. The Church is ever tempted to make God, in effect, a *deus ex machina,* a piece of impressive stage-property, ready to her hand in the wings to lend colour to the action. The Church of the Spirit always has her east-window open to new light, new calls, from the living Word; a Church which holds herself open to be continually reformed. Says a French colleague: "C'est accepter que Dieu fasse avancer, changer, Son église que celle-ci ne soit pas installée dans une révélation *qu'elle s'approprie.*"

How does this bear on our attitude to each other in the Church? First, belief in the Holy Spirit means that human personality is the locale of *His* operations. However large, then, we think the range of the psychological to be, there is something within personality, particularly that of the Christian, which resists final analysis and lies deeper than observed manifestations, and which therefore can constitute a factor of novel activity and creation. In the unobservable depths, as Paul said, 'the Spirit witnesses to our spirit.' We are, therefore, to be eager to anticipate a distinctive manifestation of the Spirit in any fellow member, and to try to behave towards each other in ways conducive to releasing the Spirit in one another. Hence the need at the centre of the Church's life for an organ by which such a communication of the Spirit can be conveyed to the fellowship and there verified in open fraternity. Wherefore the Spirit not only prompts individual insights but also strives with all of us to make us patient, receptive, fair-minded, free from jealousy and rivalry. We are to listen to each other, give ourselves to one another, hold each other up to God in prayer asking that the Spirit may come upon us all. In His economy there is no predetermining who in any situation may provide the gift, the touch of grace, the liberating insight, the resolving word. He who has a conviction to express will do so not simply 'to speak his mind,' still less to get his own way, but as a contribution to the fellowship to help it to discover its own corporate perception of the Spirit. He will declare himself, then stand away from his own idea, and try to engage in spiritual partnership with his fellows to seek confirmation, maybe amplification, maybe correction, of his thought, through the Spirit working in the fellowship. Again, in all our formulated beliefs and persuasions there is a heuristic element, *i.e.,* we may hold them wholeheartedly, yet without cocksureness. We ought to be glad to be in such a fellowship that we can submit them for verification. We should deem ourselves fortunate if our belief is found valuable, not as an absolute truth, but as a step towards a belief yet more valid than itself. Even so with the uttered truths of Jesus: 'He will take of mine . . .'

Again, in the Community of the Free Spirit office is not predetermined by official right or external appointment, but according to ability, experience, spiritual maturity recognised gratefully as the gift of the Spirit to the Church. The Spirit does not sanction a dog-in-the-manger attitude towards gifts of leadership. He does not set store by the tyranny of mediocrity. He raises up prophets and leaders. To withhold glad recognition of them, out of resentment towards an initiative that is not our own, is a sordid thing, and no way to becoming prophets ourselves! Surer evidence of His presence is the perpetual fervent prayer that we may recognise and respond to Him whenever He may speak to us, through no matter whom, and try to do something for us through others.

At the same time, a spiritual fellowship requires recognised procedures. An eminent American jurist said recently that civilised behaviour probably began when a dozen primitive men one day decided that each should speak in turn! Freedom is preserved where there is a firm respect for the procedures that are consonant with life in a free community. Without such procedures, corporate life may be like a dark room with chairs unsuspectedly lying about; people fall over them . . . and each other! Relationships are not helped. Language is an almost infinitely flexible medium of expression, but we do not impose our own will upon grammar and syntax. So with serviceable procedures. They are not to be regarded as legal impositions but as the spiritually sanctioned techniques of personal relationships. They are therefore revisable, according as the richness of love may demand; but it needs be emphasised that life together in the Spirit has its manners and courtesies.

So let us pass to the status of organisation. It is fatuous to talk about the extension of love and then in the name of spirituality condemn organisation created by this same love that it may fulfil itself. Actual Congregationalism is sometimes awry at this point. The Fathers emphasised that the local church should seek fellowship with all other churches. The same impulsions as create fellowship within the local church, can and ought to further fellowship between churches. If Congregationalism shows that a local Christian fellowship is possible, nay, is the most cohesive, competent, fruitful, local fellowship because the reality of the Holy Spirit is taken seriously in faith and obedience, then it ought to be able to show that it can create an equally cohesive and competent fellowship of the whole Church, and that local autonomy is not a mere negative self-protective or self-assertive principle, but one which, being obedience in freedom to the Spirit in its own midst, is the more zealous for, and the more successful in, edifying

the whole Body of Christ. If Congregationalism cannot exhibit the spirit that creates and maintains the Holy Catholic Church (an organism not an institution) then it would seem it has precluded some of the gifts of the Holy Spirit! I cannot see why the same principles as animate the local fellowship cannot be relied upon to bring churches into organic unity. The question of 'delegated authority' presents no real difficulty. It already operates within the local church! So long as office and executive are organs of fellowship, created by the Spirit of fellowship, why grudge the recognition that they, too, can have the authentic guidance of the Spirit, and that as freely created organs of the Spirit they too may possess spiritual authority, i.e., authority arising out of the churches belonging together in a shared life? The freedom of the local church has been taken to mean self-sufficiency and isolationism. But for a local church to assume that only from within itself can the Spirit address a word to its mind and conscience is arrogance as absurd as that of any authoritarian ecclesiasticism. It is no violation of its spiritual competence to recognize the voice of the Spirit outside its own walls; it is, in fact, a sign that the Spirit is in it! Corporate subjectivism is no better than individual subjectivism. Again, there are important senses in which independence is basic, but also senses in which it cannot be predicated of even the strongest local church. Many of the members and most of the deacons of my church were reared in other churches, some of them small village churches. What was loss to them became strength to us. How independent are we? A wholly independent church would of necessity train its own ministers from among its own members! The Spirit teaches us all our interdependence. The most independently competent churches to-day are often churches which have received most richly.

Finally, if the Holy Spirit is believed to operate only within the Church (or our own church!) then the Church is bound to ascribe many works of peace, truth, love and joy to Beelzebub. The Spirit, on the contrary, bestows not exclusive possession but catholic receptivity to whatsoever is lovely, pure, of good report. 'All things are yours,' said St. Paul, 'whether Paul, or Apollos, or Cephas or the world (sic!).' This is the catholicity we need.

(3) *To speak of the Holy Spirit is to speak of the 'present-momentness' of God.* The Holy Spirit means God in action not on one particular day only, thereafter leaving the Church to perpetuate itself by an inner logic or an immanental law such as the natural sciences hypothesise, but perpetually, so that life is a perpetually renewed gift from Him. What Pentecost essentially signifies is not a mere past event but a permanent event. God sustains life, as it were, from moment to moment, and from moment to

moment overcomes death. It is a perpetual act of giving on His part. I do not ignore the truth in the Catholic view of the formative power of the continuing community, but the community has to be reborn in every person; it has to come alive anew in each generation. We on our own part continue to live in the Spirit only as we try to live wholly towards Him in continually renewed awareness of His actuality, and by perpetually re-affirmed obedience to Him as He comes to us and speaks to us to-day, to-morrow, and the next day. We cannot count upon retaining His life in us otherwise. Nor can an institution count on keeping alive to and in the Spirit by any theory of "once-given for ever automatically possessed." History says otherwise. The once-and-for-all idea has served as a powerful buttress to institutionalism. The attempt to enclose the Spirit goes hand in glove with a theory that presumes to carry the Spirit's coming to one point in time, *i.e.*, to a supposed act of power-endowment by Jesus; which theory, if accepted, puts the claim of the institution beyond the reach of the judgment of the contemporary Christian mind.

Lastly, a major decision of faith has to be made on the point whether 'authority' in and for the Church depends upon sheer historicity at all, or can be laid hold of in a divine law or pattern once in the past. What issued from Jesus was a life, a life that is renewed in every Christian down all the ages. That life is the Spirit. Dissociated from a vital doctrine of the perpetual reality of the Spirit the 'authority' of Jesus Himself can be turned into a dreary legalism and a drab moralism, buttressed by casuistry and decked out with proof-texts. The experience of the Spirit certainly implies entering into the mind of the historical Jesus; still more does it mean the re-creation in us of the Life that was in Him and the enthronement here and now of the living Lord, Spirit of God, Spirit of Christ. Here is the fountain of true apostolicity; it is nothing less than the Christ through the Gospel and the fellowship created by His abiding Spirit, bringing men and women to new life in each generation and sending them into ministerial service.

THE MEANING OF AUTHORITY AND AUTONOMY FOR MODERN MAN

By Herman J. Heering, D.D.

It is not the word 'autonomy' which dominates modern theology, but 'majority' in the sense of 'coming of age.' This phrase, thrust into prominence through Dietrich Bonhoeffer's *Letters and Papers from Prison,* represents the German *Mündigkeit,* a word which carries the idea that a man is now able to speak for himself, and no longer requires the good offices of his *Vormund* or guardian to speak for him.

Bonhoeffer, a silenced man, imprisoned by a people themselves enslaved, but a defender of their essential liberty, was an aristocratic spirit who chose courageously to state man's real freedom rather than exert a sheer force immediately antagonistic to Hitler. He writes in his *Letters* (pp. 145-7):

> The movement beginning about the thirteenth century . . . towards the autonomy of man . . has in our time reached a certain completion. Man has learned to cope with all questions of importance without recourse to God as a working hypothesis. In questions concerning science, art, and even ethics, this has become an understood thing which one scarcely dares to tilt at any more. But for the last hundred years or so it has been increasingly true of religious questions also: it is becoming evident that everything gets along without 'God,' and just as well as before. As in the scientific field, so in human affairs generally, what we call 'God' is being more and more edged out of life, losing more and more ground.
>
> Catholic and Protestant historians are agreed that it is in this development that the great defection from God, from Christ, is to be discerned, and the more they bring in and make use of God and Christ in opposition to this trend, the more the trend itself considers itself to be anti-Christian. The world which has attained to a realisation of itself and of the laws which govern its existence is so sure of itself that we become frightened. False starts and failures do not make the world deviate from the path and development it is following; they are accepted with fortitude and detachment as part of the bargain . . . Christian apologetic has taken the most varying forms of opposition to this self-assurance. Efforts are made to prove to a world thus come of age that it cannot live without the tutelage of 'God.' Even though there has been surrender on all secular problems, there still remain the so-called ultimate

questions—death, guilt—on which only 'God' can furnish an answer, and which are the reason why God and the Church and the pastor are needed. Thus we live, to some extent, by these ultimate questions of humanity. But what if one day they no longer exist as such, if they too can be answered without 'God'? We have of course the secularised off-shoots of Christian theology, the existentialist philosophers and the psychotherapists, who demonstrate to secure, contented, happy mankind that it is really unhappy and desperate, and merely unwilling to realise that it is in severe straits it knows nothing at all about, from which only they can rescue it. Wherever there is health, strength, security, simplicity . . . they make it their object . . . to drive men to inward despair, and then it is all theirs . . . And whom does it touch? A small number of intellectuals, of degenerates . . . The ordinary man who spends his everyday life at work, and with his family . . . is not affected. He has neither time nor inclination for thinking about his intellectual despair and regarding his modest share of happiness as a trial, a trouble or a disaster.

The attack by Christian apologetic upon the adulthood of the world I consider to be in the first place pointless, in the second ignoble, and in the third un-Christian. Pointless, because it looks to me like an attempt to put a grown-up man back into adolescence, *i.e.*, to make him dependent on things on which he is not in fact dependent any more, thrusting him back into the midst of problems which are in fact not problems for him any more. Ignoble, because this amounts to an effort to exploit the weakness of man for purposes alien to him and not freely subscribed by him. Un-Christian, because for Christ Himself is being substituted one particular stage in the religiousness of man, *i.e.*, a human law . . . The question is, Christ and the newly matured world.

Bonhoeffer does not stand alone in defence of man's essential freedom. We have to bear in mind the United Nations' Declaration of Human Rights, the humanistic claims of Existentialism, and the small company of theologians whose voices blend with that of Bonhoeffer. Generally speaking, however, theology has complained bitterly about this emancipation, and called it *secularism;* but Bonhoeffer refuses to use this term and contends that orthodox theology and Christianity have under-estimated man. Their underestimation is not Biblical, as Genesis i—iii or the Pauline epistles, and every page between, will testify. With Niebuhr he makes no complaint about the Renaissance, and even joins with Schweitzer in his appraisal of the Enlightenment ("Man emerges from his self-imposed minority," *Unmüdigkeit*. Kant). Honour to the nineteenth century!

This sounds Liberal, but Bonhoeffer is not Liberal. He cannot

follow the Liberal concept of autonomy which remains essentially idealistic in its illusion that the natural man, in virtue of his religious *a priori,* can create or at least reach divine truth. Man's 'self' has no special connection with God's 'self'; in this, Liberalism overestimated man.

Bonhoeffer had no chance of drawing his conclusions, but so far as his thought may be followed, he accepts the complete emancipation of man. Man has no longer anyone to speak for him. He is 'emancipated,' he has come of age, he is set free from control. No halo crowns this liberty, which makes it radically different from the optimistic, liberal concept of autonomy. "The truth is, we've given up worshipping anything, even idols. In fact, we are absolute nihilists." (*Letters,* p. 153).

This discovery is new, that life can be lived without God as a working hypothesis. Modern man is not unhappy in this nihilism, nor does he feel his lack of faith—as our sermons often hope he will! "Fertilisers offer better crops than prayers," it has been said; and the use of contraceptives is a better means than trust in Providence for limiting the number of mouths which feed at the world's table. Moreover, it is in bad taste to exploit man's weaknesses. Christianity should respect the dignity of man, even as God respects it and meets man in the midst of life. Bonhoeffer then went on to plead for a Christianity without religion; for a Christian life *'etsi Deus non daretur';* for a freedom in Christ and in solidarity with one's neighbour, inasmuch as Christ offered only Himself and no new authoritarian structure.

Personally I cannot follow Bonhoeffer in these incursions into a theological no-man's-land, nor can I deny his statement of man's inescapable freedom with its nihilistic possibility. This emancipation may not be desirable—and modern liberalism lost its optimism long ago in a discovery of the tragic and demoniac structure of liberty—yet it is inevitable. It is our fate; perhaps our only fate. Of course, there are hiding-places within metaphysics, but all such idealistic and metaphysical structures are man-made, and neither absolute nor divine. To flee into them in escape from nihilism is essentially 'de mauvaise foi,' according to Sartre; and I fear he is right. So the last century has seen a continuous unmasking of all such idols: the holy State, the holy nation, the holy book, holy mankind, and so forth. We are humans among humans. And when a refined form of idol-worship appears, the worship of 'adjustment'—modern psychiatry, test-psychology, the consideration of the 'human factor in industry,' etc.—then we are warned against this construction of a well-oiled society and the eternal outward smile of humanity. This ideal of adjustment is not an

escape from the fallacy of absolutes, but its newest and most refined form.

Thus Jaspers proclaims his *philosophia perennis,* the eternal quest, with no absolute and without cessation. In Holland philosophers describe the tension between the two fires of earthly absolutes and heavenly projections. Whereupon we may ask whether or not man's endurance of this tension is not also a kind of idol-worship, the worship of vagueness, and ultimately therefore a worship of man's own sovereignty?

But Bonhoeffer pleaded for a Christian life 'etsi Deus non daretur.' This is his fierce protest against man's continuous domineering and the Church's use of political methods. But we must press the question further. Is human life possible without faith in the God of Jesus Christ? I suggest we have to admit that it is. In the sense of Jaspers' *philosophia perennis* in which he trusts 'das Umbreifende'—(''that which grips us round'), I see in human love an analogy of the Christian life. But we must ask whether or not such human love is not purely immanent, in which case it is fundamentally lost—a fact which may be hidden for years! We dare not be led astray by the security, self-sufficiency and easy conscience of Western man. Christian judgments should be distinguished clearly from psychological judgments, and there is an ontological misery of man even though it may not be felt.

To put it another way, *Mündigkeit* or 'coming of age' is not simply the ability to speak, but to speak with understanding, to be responsible, capable of answering. Freedom, therefore, is an essentially human faculty because man ex-ists, he lives *ec*centrically. He continually transcends his own borders, as Niebuhr has pointed out, and in this transcendence he not only posits himself in his reason, conscience and art, as Idealism stated, but also discovers and encounters an environment of people and things to which he responds and in which he builds relationships. Man is always man-in-relation, as Brunner and Niebuhr often point out. His freedom—and Dutch liberal theology has stressed this—is:

(i) always a choice of authority; not an autonomy to create but to choose which authority he will accept and confess;

(ii) always a choice within the actual situation in which he finds himself. It is not an absolute freedom. (Here the claims of Idealism have been unmasked!)

(iii) always related to the structure of that 'other' which he has chosen. He cannot love or paint, think or work, at random.

So we revert to the question, Is the natural man free and autonomous? In fact, he is not. The mass-man (if he exists) is not

free, and neither is the individual man who also stands in these relationships, in which he is destined to exercise responsibility, and whose liberty, therefore, may be described as 'relational' rather than 'relative.'

The Biblical message is that man is destined to be free. At creation he is equipped with freedom to explore and cultivate his world, to discover ways of life, to live with his fellow-men and with God. There exist no taboos forbidding exploration or endeavour. One by one the Old Testament, and in later days Protestantism, does away with these taboos (the sacred soil, temple, king, book, law, etc.). Everything is permitted! But without responsibility, enlightenment and mercy this freedom turns in upon itself to worship the powers of creation. God never acted as man's guardian (*Vormund*), but chose this initial freedom as His point of contact with man. This freedom is none other than that of the children of God, or in Pauline and Johannine terms, the liberty of the sons of God. It is offered in the only encounter in which man is not further enslaved by creation and illusion: the encounter with Divine love in the spirit. 'In Christ' man's freedom is not annihilated but healed and restored. In Christ, God's image upon earth, man is restored to the image of God, and in this restoration man's entire life is set free.

In Dostoevsky's *The Brothers Karamazov*, Ivan concludes that if there is no God everything is permitted. That is the demonic consequence of nihilism. In I Corinthians x, 23, St. Paul also concludes that 'all things are lawful' for him, but the demons are defeated where man, the new creature in Christ, obeys Him as Lord.

How can man find the authority which fulfils his autonomy? Here authority must be distinguished from force. Guardini, in *Das Ende der Neuzeit,* states that power has become *the* problem of the modern world. It is not simply a question of the restraint of power, but the responsibility of it: its serviceability and perspective. It has to be acceptable, and its acceptance calls for decision. So authority is nothing without the personal response of those towards whom it is directed; religious authority is likewise nothing without the personal faith which relates it to God. It, too, has continually to offer its credentials. Biblically speaking, faith without the world is empty, and the world without faith is blind. Here the unique nature of the Biblical message stands out. The Bible speaks of God who meets man in His Word. Noordmans, a Dutch theologian, writes: 'God speaks; and if His speaking is insufficient He comes; and if His coming does not suffice He com-

forts.' This encounter of the Word is respectful. God respects the 'self' to whom He comes.

The concept of God's omnipotence is used sparingly in the Bible. His omnipotence is seen in the unveiling of the world and of life as it really *is*. There is no mistake; this is God's world, governed in a thoroughly Christian way: that is to say, by law and grace, by the Cross and Resurrection. In His mercy God has left no man in the dark as to its structure. To use Jaspers' expression: the Biblical message lights up the meaning of man's life, not only in the unmasking of idols but also in the unveiling of that freedom which is his destiny. As H. W. Walz puts it:

> The world does not necessarily need more knowledge, let alone incompetent counsel. It does not even need in the first place higher moral standards, although eventually these may be part of what Jesus meant . . . The world is not so much dark in itself as it is opaque in relation to what is beyond it. What makes the world so opaque is that in itself it is without an issue. It is heavy, stuffy, you may say, without a meaning transcending its immediate reality. The light of which Christ speaks . . . does not appear as Christian enlightenment but as divine transparency. It does not result in making everything plain, but in transfiguring the things of this world.

And if man does not listen to this warning and revealing Word, even if he pounds his head against the structure of the world, life, and death, God does not set up some new power to bring him low, but descends Himself to meet us on the human level, unarmed and without defence, and in a love committed to suffering for our iniquities.

Here is a Word which does not silence our words, a 'self' which does not quench our 'self,' an authority which, rather than eliminate our autonomy, revives and re-creates it. At this point theology speaks of the Holy Spirit which reconciles, restores and re-creates man, reuniting him with God. Here authority and autonomy meet.

But, of course, this is not our problem. For modern men God has no authority in Himself, but this we may leave in faith and trust to God. Our problem is the authority of the proclamation of God's sovereignty in the world, the authority of the Church and of our faith; and it goes without saying that this authority is but derived from its ultimate source.

If we try to illuminate this ecclesiastical and human authority, we must follow the three points already stated in explanation of man's freedom as a choice of authority within his actual situation, and further defined by the structure of that which he has chosen.

(i) In any relation we discover that choosing and being chosen are mysteriously intertwined, but the central mystery of this intertwining happens in faith. There is no point in renewing the discussion between Pelagius and his opponents. And Barth was not at ease in the old system of predestination, nor does his solution fathom all the depths of the dilemma. St. Paul's last words on the subject are these: 'What a fathomless wealth lies in the wisdom and knowledge of God! How inscrutable His judgments! How mysterious His methods! (Rom. xi, 33. *Moffatt*).

This is the mystery of the Word, of the Holy Spirit who does not always grant men a great authority, for there are diversities of gifts bestowed by the same Spirit of love, not of domination, and these gifts do not point to the bearer but to Him who gave them.

Moreover, this election is never the choice of an isolated individual. The 'I' of the Psalms and St. Paul always forms part of the community of the faithful. If we are startled by Bonhoeffer's emancipation of man we must recall his writings concerning discipleship, and the Church of which he has this remarkable definition: 'Christ existing as community.' Man is never chosen alone, nor does he make his choice alone. In choosing Christ and being chosen by Him, man is choosing Christ's community and being accepted by it; and the authority of our personal faith always points to the innumerable host of His disciples in all lands and ages.

(ii) If the freedom of our choice is always relational, then faith chooses its authority in discovering the real relationships, namely that 'the earth is the Lord's and the fulness thereof.' We cannot disobey His rules and remain unaffected. Faith has the authority of this truth that the world stands under the judgment of God's love, and it can unmask the fallacies of human judgments and reasons. Man cannot build his own world in peace and safety without accepting God's sovereignty. Niebuhr's indefatigable labour in this field of inquiry is insufficiently clear in its distinction between the inevitable frustration of human pride and the smallness of sinful man upon whom all God's grace may be bestowed. Niebuhr is not clear in his account of creation and its relation to salvation. It is *this* earth which is the Lord's, and *our* lives which receive grace—not only as forgiveness, but also as the power of a new creation. And here 'all things are lawful' (I Cor. xi, 23), indeed in Christ 'all things' are possible (Phil. iv, 13).

This statement is not to be taken generally but as pointing particularly to our present situation. There is a pride of faith which has been thoroughly lost in modern Christianity, yet our crucial problem is to what extent we may build a new Christian

ethic upon this pride of faith, the power of grace and the liberty of the sons of God.

(iii) If freedom is related to the structure of the object chosen, or rather to the structure of the subject encountered, then that attitude is authoritative which reveals both the reality in which we stand and its structure, both the 'what' and the 'how.' And the Gospel reveals this 'cross-structure' of life; only in Christ crucified and risen is the real and the free life to be found. The King of the present world is the crucified Lord in whom frustration, suffering and death have lost their ultimate power. This world is thoroughly Christian.

The authority of this faith and its proclamation is also related to this structure, which means that there is no room for Christian domination, but great need for solidarity, for common pilgrimage and exploration. The churches should not proclaim the sinfulness of man and the misery of this world; they should appeal to man's dignity which is greater than ever he himself has conceived. It is the dignity of God's children and the glory of the victorious life! Only then may he understand his real misery which is that of a dethroned king, as Pascal has said.

The Church must not stress guardianship but education, for 'educare' means to lead out. It must not proclaim our existing freedom, but actually liberate enslaved mankind. It must neither repress nor glorify man's natural autonomy, but practise faith in God who calls men to maturity in Christ.

1756 SPEAKS TO 1956:

Yorkshire United Independent College

By J. A. Figures, M.A.

The Annual Meeting in 1955 of the Yorkshire United Independent College inaugurated a year of preparation leading up to the celebration in 1956 of the Bi-centenary of the foundation of the College at Heckmondwike under its first Principal, Rev. James Scott. That Anniversary will acknowledge the immense debt that is owed to wise teachers and generous benefactors whose Christian faith and service have built the great tradition in which the College stands.

It is interesting to compare the religious situation to-day with the situation that existed when the College was founded in the eighteenth century, and to note the several striking similarities between then and now that have suggested the title of this paper.

For more than a generation now we have been living through a period of religious decline. A few weeks ago at the Assembly of the Yorkshire Union a report was given of a Commission of Enquiry into the condition of Congregational Churches in the urban areas of the County. A review had been made of the fortunes of nearly 200 churches during the last thirty years, and it shewed that although in some places there has been considerable progress there has generally been a great falling away, not only in numerical strength, but also in the vigour of their spiritual life. To-day in these city and industrial areas there are 25 churches and 8 missions fewer than there were thirty years ago; 11,381, or nearly 60% fewer church members, and 22,111, or 52% fewer Sunday School scholars. At the same time, the amount of financial assistance received by these areas from denominational funds has gone up nearly 300%.

Of the churches under review, only one-third can be described as sufficiently strong to be able to face the future with reasonable assurance. Most of the others are of medium strength, and although some of these are able to maintain themselves and contend with their difficulties fairly well, others are facing serious odds and an uncertain future. Some, in fact, are already so weak that the closing of them seems to be inevitable.

It was disclosed also that the churches that have been able to maintain themselves, and in some cases to increase their membership, have been those in middle-class and suburban areas, whereas those in more densely populated working class areas have suffered the greatest losses. Only in a few cases can this be attributed to the

movement of population, for around most churches large populations still remain.

During this time also there has been a serious reduction in the number of ministers. There are 33 fewer ministers serving in these areas to-day than there were thirty years ago, with a consequent reduction in the length of pastorates and a great increase in the length of pastoral vacancies. Most churches to-day are feeling the strain of increasing financial pressure. The cost of maintaining church buildings has become a heavy burden that falls upon a diminishing number and tends to direct the energy of churches away from their primary spiritual tasks to secondary material interests. This decline does not, of course, belong to Congregationalism alone. As Rowntree and Lavers and the published figures of all the denominations make quite clear, it is shared by all the churches, with the exception perhaps of the Roman Catholic, which claims to have increased, but which publishes no comparable statistics from which a judgment can be made.

There was, at the beginning of the century, a tendency for church membership and attendance to increase, but by the end of the first world war that was reversed and the Anglicans and Methodists seem to have suffered even more than we have. A recent article in "The British Weekly" may not be accurate, but it is at least indicative, when it estimates the loss of church members in the main denominations of England and Wales during the last thirty years or so at well over 300,000, with all that that means in diminished Christian witness, in reduced support for the churches, and in loss of time, money and service in Christian work at home and abroad. It is a loss as great as if either the whole Baptist or Congregational denomination had disappeared in about three decades, and during that time, of course, the population has greatly increased.

The causes of this decline must be looked for partly in the greatly changed social atmosphere in which we now live; in the general lack of religious interest that follows the growth of secularism; in the scientific and the unscientific rationalism that developed at the beginning of the century, and the legacy of frustration and disappointment it has left behind; in the doubts that Biblical Criticism, imperfectly understood, has created in the minds of ordinary people; the upheaval and effect of two world wars; the great development of social and educational facilities and the transfer of the centre of social life away from the churches; the loss by death and removal of families traditionally associated with the churches, and the greater movement of populations.

But although due place must be given to all these causes, there

are others also that must be looked for inside the churches themselves; in their general lack of spiritual vision and purpose; in the decline of religious knowledge and understanding; the lowering of standards of churchmanship and church membership; the encroachment of secularism into the various activities of church life; the unreality and formality that have crept into public worship; the lost sense of Christ as a personal Saviour and of His immediacy and relevance and power as the Saviour of the World; the unwillingness of churches to adapt themselves to changing circumstances and environment; the unwillingness of lay men and women to undertake responsibilities of leadership; the changed attitude of deacons to the spiritual nature of their office, and the decline that has taken place not only in the numerical strength of the ministry but also in its quality and power of leadership. On this last point, the following quotation from Rowntree and Lavers is not to be disregarded: "Quite apart from any question of sincerity of purpose, another factor which has tended to lower the esteem in which Protestant and particularly Anglican clergy are held, is the reduction in the difference between their degree of learning and social position and those of the average member of their congregations. This has come about in two ways—first because the general standard of education has risen to a marked extent during the last half century and the economic position of wage earners has improved even more strikingly; and second, because owing to the difficulty of getting enough men of university education and high culture, a great many have been accepted for ordination whose educational standard, but for a short period of intense and specialised study at a theological college, is not above Secondary School standard, and generally the economic standard of the clergy—not very favourable at any time —has become desperate through sharply rising costs."

All these factors, both outside and inside the churches, are to be seen in our present situation, and we must neither minimise the seriousness of it nor ignore the causes of it. We must feel challenged by it, but we must not be depressed by it. We must not imagine that history has saved up all its problems for our generation, or that the stream of the world's life has passed the church by and left it stranded; that religion has reached "a point of no return" and that all that is left to us is hope. It is not so that we learn of Christ, and it is not so that we learn of our own fathers in the faith. The men who founded the Yorkshire College, and others of their day, faced a situation in many ways similar to our own and they have a braver word to speak to us than despair.

Let us look now at the eighteenth century. When the Act of Toleration was passed in 1689, there began a new and great period

of religious freedom and development in this country. The Act did not entirely put an end to the controversies and pains the Reformation had brought, but it did make it possible, in the more conciliatory days of William and Mary, for Nonconformist churches in particular, and for religion in general, to make rapid advance and progress. In the twelve years that followed, up to the end of the century, no fewer than 2,418 licences were issued for Dissenting places of worship and about 1,200 permanent meeting houses were built, some of them of considerable size. Daniel Defoe may have exaggerated, but some idea of the progress made can be gathered from his estimate that by 1700 there were more than 2,000,000 Dissenters in this country, comprising the wealthiest part of the community.

This progress was shared by the Anglican Church also in which there was a revival of Puritanism, a new hunger for the life of the spirit and a new desire to get away from the circumference of church order to the centre of the Christian life and Gospel. Societies sprang up in many parts of the country for religious discussion, for the study of the Scriptures and prayer, for the propagation of the Gospel at home and abroad and to encourage the holy life. During this time, also, in addition to the building of new churches, a large number of schools sprang up in connection with them. This was the time when Isaac Watts began his ministry and the robust and positive atmosphere of it is reflected in the hymns he published in 1707 and which ran through as many as seven editions in ten years. It was a time such as some of the older ones among us can still remember when at the end of the last century the churches were full and organised religion was on the crest of the wave.

But this great upsurge of religious interest did not last for long. By the end of Queen Anne's reign in 1714 it had already begun to decline and within a few more years it had completely exhausted itself. It was a decline every bit as rapid and astonishing as we have seen in recent years. Religious fervour gave place on the one hand to religious indifference and complacency, and on the other to religious intellectualism out of which sprang bitter controversies, in particular over the doctrine of the Trinity which passed through Arianism and Socinianism to Unitarianism. Churches of all the denominations were affected by these disputes and many, especially the Presbyterian churches, were shattered by them. The loss of membership both in number and social rank was disastrous. Joseph Priestley, who knew the north of England well, said that between 1715 and 1750 the Dissenting churches had diminished in number about one-third, almost the same figure you will notice that was given earlier of our own recent losses, and Bernard

Manning says that in the fifty-five years from 1715 to 1770 scarcely a new Dissenting church was built, though the number that closed was great. This decline affected the Anglican Church just as much as any other. Throughout the country there was a general lowering of religious temperature. Church and people became widely separated. There was a drift of Nonconformist ministers to the Church of England, at least 50 of them in about ten years, and a great drift of Church of England ministers into indifference and absenteeism.

By 1730 leaders of all the churches were lamenting this decay of vital religion and enquiring into the causes and remedies of it. Bishop Burnet spoke of the imminent risk to which the whole Reformation was exposed. Daniel Neal wrote that it could not fail to be disturbing to every pious soul who frequented our public assemblies to see how indifferently most of them were attended, how cold and formal the worship of many of them was, and what little hope remained that the rising generation should fill the seats their fathers left. He then goes on to ask if the zeal and assiduity of ministers in qualifying themselves and performing their duties was not as abated as the people's piety and church attendance, and to complain of the lukewarmness and the careless and worldly spirit that was everywhere all too visible. Other causes of decline were given as decay of worship; lack of variety and form in church life; lack of adequate religious training and instruction; prayers too short and sermons too long; the unwillingness of older men to consult the wishes of younger people; the poverty of ministers; the decline in the number and quality of candidates for the ministry; the need to ensure that men chosen for training were creditable and promising—well-educated first in the arts before beginning their theological instruction. It was recommended that it would help the churches if there were fewer of them and if ministers were better paid. How familiar all this is, but these are quotations from writers of the eighteenth and not the twentieth century.

Bishop Butler said of this period that it was then taken for granted that religion was not so much as even a subject of enquiry, and Isaac Watts is even more specific—the general cause of decline, he says, is the decay of vital religion in the hearts of men, and he laments the little success the Gospel has in the conversion of sinners. Then, pleading for a revival of evangelical fervour, he gives a list of some of the ways in which his contemporaries differ from their fathers. They, he says, were conspicuous for their reverence of the name of God; they were careful to observe the Lord's day; they were accustomed to speak freely with each other on themes of Christian virtue and practical Godliness; they were careful in the

quality of their Christian character and conduct; they abstained from vain company and were careful in their choice of social contacts and amusements; they maintained family prayers and worship and were constant in the reading of the Bible and in the training up of their children in the knowledge and fear of God.

Such was the condition of religion and the judgment which the church made upon itself in the years immediately before 1756 and, as can be expected, the criticism that came from outside the church was even more severe. There were many in those days who prophesied the early fall of the church and of the Christian religion altogether. Echard writes of the justifiable contempt in which the church and its clergy were held. Lord Shaftesbury said that religion was an invention of the clergy for their own aggrandisement and described the Scriptures as witty and humorous, but of no consequence. The government of the world, he said, would on the whole be better under heathen rule than under Christian auspices. David Hume declared that the people had settled down to the most cool indifference towards religion.

According to Trevelyan, these were days when excessive drinking, heavy gambling and connubial infidelity were the widespread habits and acknowledged vices of the whole community, and anyone who reads Lecky's stories in his *History of European Morals* of the blatant irreligion and the gross social vices of the times will find them almost incredible. The Church of England, says one writer, in all its branches had lost its grasp on any effective faith. Christianity in England had almost ceased to count. And to be properly understood, this decline, as in our own day, had to be set against a greatly increased population. As Mr. Wadsworth has said . . . "There can scarcely have been an age when revival was more needed."

But in spite of all the darkness and the religious indifference, and all the weakness of the churches in this mid-eighteenth century period, there were, nevertheless, men whose faith remained firm and undismayed; men who cared for goodness in itself and the innermost values of religion; for whom the love and forgiveness of God in Christ were intensely real and personal; for whom the Gospel never lost its inspiring and redeeming power, its compulsion, its greatness, and its relevance to contemporary life. Men like Watts and Doddridge, especially Doddridge, worked unceasingly to stem the tide and exhorted ministers of other congregations to remain faithful in evangelical doctrine and service, eager to restore the lost glory of religion. There were men like the members of the Aylesbury churches who met together for days of humiliation, fasting and prayer, and to exhort God in His goodness to revive the church; like

the members of the Berkhamsted churches who met to think and pray about the religious needs of their day; like the members of the Basingstoke Church who, in 1743, wrote to a sister church in London asking that their fellow Christians in the capital should join them in special concern and supplication for the resuscitation of the Lord's dying cause; like the members of the Holy Club in Oxford, who later were to become the protagonists of revival and met regularly for the systematic study of the Scriptures and theology, for meditation and prayer, and to encourage each other in the discipline and practice of godly living. Among their number were the Wesleys and George Whitefield and Benjamin Ingham who in this way were quite unknowingly preparing themselves for the great work they were to do in the second half of the century. There were men like Peter Bohler and the Moravians in London whose evangelicalism later warmed Wesley's heart; like those who, in various parts of the country, formed themselves into societies, such as the King's Head Society in London, for the purpose of reviving religious thought and life, and as a practical attempt to serve their day and defend the purity of the faith, established an academy for the training of ministers on stronger and more thorough lines. It was in this way that our Western College in Bristol, which celebrated its bi-centenary four years ago, was formed.

And there were men like Edward Hitchin, a minister in London, married to the daughter of Joseph Priestley of Birstall, who, on his occasional visits to Yorkshire, came to share the concern of his father-in-law, and was so moved by the need for more ministers of evangelical faith and zeal that he canvassed the Yorkshire situation in London and gathered around himself a group of men who formed the Northern Education Society; then with financial support came back to ask the new minister at Heckmondwike, James Scott, to start an Academy for the training of ministers to dispel the Socinian darkness and provide godly preachers, sound in their faith and exemplary in their lives. That Academy at Heckmondwike was started in 1756 with three students, and its foundation was a remarkable venture of faith and practical experiment.

It is the more remarkable as we look back upon it now. What contribution could one man, already burdened with the care of a pastorate, make to the Yorkshire situation? What could those men in London have expected their efforts to contribute to a need so vast? Their motive could only have been the motive of Christian service and devotion; their confidence only the confidence of Christian faith and hope. But they did more and better than they

knew. Like the others mentioned they remained steadfast and prepared the way in trust that revival would come. They kept open the channels and made new ones through which the spirit of God was to flow once again into the life of this country in the great revival that took place in the second half of the century, and that resulted, in little more than fifty years, in more than doubling the number of Congregational churches, and almost doubling the number of Baptist churches as well as establishing the great Methodist Movement which was to exceed them both in size and strength. Whereas, at the beginning of the eighteenth century there were about 1,200 Dissenting meeting-houses, and by the middle of the century scarcely 1,000, there were, by the end of the century, nearly 3,500. In this great re-awakening of religious life the two names of Wesley and Whitefield are pre-eminent, but although we acknowledge all the work of Wesley and Whitefield, we must not forget the others who waited for them and worked with them. There were not a few who throughout all this time were waiting and praying and working for the revival which did, in fact, change the face of England, and brought new vigour and power to all existing branches of the church, created new ones and sent its influences into all spheres of life and to all parts of the world.

Before Scott died in 1783, no less than 70 zealous and instructed men had been sent into the ministry, imbued with their teacher's piety and evangelical concern. By them the life of Congregationalism in the West Riding of Yorkshire, and far beyond, was completely transformed. Dying churches were revived and many new ones established. From Heckmondwike, as Miall puts it, the fresh air of the Gospel was breathed over bodies that had become corrupt and lifeless. Nineteen of Scott's men settled in Lancashire and became, according to Principal Robinson, the backbone of revival in that county. No man, says Nightingale, has done more for Lancashire Congregationalism than James Scott, and certainly no single man has done more for Yorkshire Congregationalism than he.

What then does 1756 say to 1956? It speaks a word of hope, but not of hope deferred or that waits in resignation for to-morrow. It is the hope that springs from faith firmly grounded and that expresses itself in personal fidelity and devotion; the robust kind of hope that is always reaching out towards its own fulfilment; the hope that, because it is hope in the Living God, is well disciplined in personal religion and prayer, and is experimentally active in service. It is both a humbling and challenging word that confirms the parable of the leaven and the mustard seed, and declares what mighty instruments for good committed and dedicated lives can be in the hand of God.

About the best of this eighteenth century period Bernard Manning says—"It did not lack great men, but isolated individuals play in its story a less prominent part than at other times. It is a century not of striking careers or dramatic incident, but of quiet piety and faithful stewardship. In an age of spiritual depression, these forefathers of ours walked and did not faint. When their numbers dwindled and when many of their congregations were dying out, the faithful remnant, maintaining the ministry of the Word and Sacraments, won a victory more illustrious than Naseby, Marston Moor or Worcester, and more enduring than the victories of the nineteenth century ballot boxes. They asserted triumphantly that in the most unfavourable circumstances, the irresistible Grace of God preserves the faith in freedom, and freedom in the faith. And upon that faith and freedom loyally guarded there fell in due time the fire from heaven, the fire of the Evangelical Revival when the Word again had free course and was glorified."

"In an age of spiritual depression those forefathers of ours walked and did not faint, and upon that faith loyally guarded there fell in due time the fire from heaven"—that sums up what 1756 has to say to 1956. It is a message that demands from us to-day the re-examination of our own Christian life and commitment; that condemns all faltering, complacency and despair, and that is for all who are really in earnest about the Lord's business, a stirring, stimulating and rallying message of encouragement that should make us sing out of a renewed faith and Christian purpose Philip Doddridge's hymn:

Triumphant Zion, lift thy head
From dust and ashes and the dead;
Thou, humbled long, awake at length
And gird thee with thy Saviour's strength.

GENESIS I-XI; MODERN KNOWLEDGE AND THE PREACHER

By James Stewart, M.A., B.D.

The preacher who uses *Genesis* I-XI should be guided in his preparatory studies by two distinct but related aims. He should seek to understand the function assigned to the chapters by the men who set them at the head of Scripture; and he should try to see what part they—or much of their contents—had already played in the culture of the Near East before they were adapted for use in the Bible. Further enrichment may come from acquaintance with the varying views of successive commentators; but this last source is beyond the title of the present paper. 'Function in Scripture' and 'Pre-Scriptural Life' are the only topics now to be considered.

1. *Function in Scripture.*

The first eleven chapters of Genesis contain the general principles —or what in a pre-scientific age were the equivalent of general principles—of which the rest of the Old Testament provides the concrete and detailed elaboration. They are like a dramatic prologue which, not content with outlining the action to be developed, also proclaims in some symbolic manner the universal truths and eternal significance of the play. It is as an instrument of this sort that *Genesis* I-XI must be used.

Expressed with bold brevity, the main themes of the Old Testament are these: that God is Creator, Sustainer and Deliverer; that human existence apart from Him ends in corruption and death; and that obedience to His will, which has been disclosed to His chosen people, is life indeed. These truths are expressed in *Genesis* I-XI by means of 'origin-stories,' one of the few vehicles by which the world of ancient times could convey universal statements. It is therefore of prime importance that we should understand what the compilers of Scripture were saying *through* the stories to their contemporaries.

Certain helps are at the disposal of the student in this task. For one thing, he must remember that *Genesis* I-XI, like the rest of the Old Testament, was composed in and for a specific situation which has not been, and will not be, reproduced. The return from Babylon brought Israel to a new, unexpected and difficult world. The promised land was now governed by aliens; war and immigration had thinned and cooled Hebrew blood, and many an outlandish way of life was advertising itself, like the strange woman of *Proverbs,* in the very streets of Jerusalem. These conditions not

only demanded a fresh declaration of Israel's faith: they even affected the shape of the declaration which, in the Old Testament, Israel ultimately issued. The doctrines there propounded, such as God's sovereignty, the Law's uniqueness and Israel's divine election, may be eternally true; but the forms in which they were expressed, and the relative degrees of importance given to each of them, owe much to the situation that called them forth. To understand *Genesis* I-XI, which is as it were the abstract formula for the explication of the Old Testament, we must therefore know at least the main features of the world to which Israel travelled on leaving the gates of Babylon. And, it must be added, we must realize that a statement deliberately tailored to the shape of the fifth century before Christ should not be forced on the body of the twentieth century of our era until adjustments of some sort have been made.

Again, we must not expect that, when we have done all we can with *Genesis* I-XI, all truth will be published. Pfeiffer points out[1] that the Priestly document lacks the deutero-Isaiah's teaching about Israel as "the sacrificial lamb offered up for the redemption of all the Gentiles." The same may be said of the other material in our portion of Scripture. But we need not reject these chapters on account of this omission, which indeed is to some extent remedied later on[2] in the book to which they belong. All that is required of us is the admission that *Genesis* I-XI does not hold the key to all the treasures of the Old Testament. This admission once made, we shall see how much further the chapters come short of expressing, even in symbolic form, the revelation given us in the life and work of Jesus Christ. Then we shall confine the use of Genesis to the work its genius will allow it to perform, refusing to find in it what is not there and to cause unreality and scepticism through distortion.

A third guide, one that both closes and opens great doors, is the realization that civilized thinking has changed somewhat since the days of Ezra the scribe. Though modern modes of thought were well established when the Law and the Prophets received their present form, the mind of an older and a different world also went to their shaping. The first readers of our *Genesis* I-XI may have regarded its stories as being to some extent 'true' in the sense in which we consider poetry and fable to be 'true;' but at the same time they must have measured them by another scale of values. The past, still powerful in its influence, would still make them think of the old tales both as literally descriptive of what took place at the distant beginning of things and also as intimately concerned with present events. At the same time they would retain something of the old view of truth as 'atomistic' and functional rather than theoretic in a modern sense: this would allow them to rest content

[1] *Introduction to the Old Testament*, p. 196.
[2] *Gen.* L: 19ff.

amid the many discrepancies of dates and other details that cause the twentieth-century mind so much discomfort.

Recognition of these facts, which means the ability to see to some degree into the mind of eld, should suggest to the preacher how he should not and how he should use the material at his disposal. On the one hand it will save him much thankless effort: he will no longer try to explain the narratives away—in words that could never be convincing—as poetry or fable; nor will he seek to construct some formal scheme in which all outward disagreements are reconciled; nor will he hope any more to convert sceptics by demonstrating how neatly science and Genesis 'prove' each other. On the other hand, there will come the certainty that the line joining ancient myths to modern scientific terms does not run directly from one terminus to the other but must proceed by way of ancient and modern modes of thought to its destination; and when he has learned this lesson—which incidentally is the converging aim of many Biblical studies at the present time—he will know what the stories really 'did' for the men who put them into *Genesis* and will be able to put them at the service of his own generation.

With the help of such considerations as the foregoing, preacher and congregation may find that *Genesis* I-XI need be avoided no longer. Themes abound. The first three chapters, to go no further and to select only the most obvious topics, allow us to hear the returned Remnant of Israel proclaim God's Creatorship, man's creatureliness, the close essential nature between God and man, the deep-seatedness of evil and the power of sin to keep open a great gulf between man and his Maker. Each statement is to be taken by itself and studied as an assertion made in a definite situation and conveyed in a vehicle belonging to the period; when that is done, then the truth which is being declared can be lifted into the situation to which Christ and history have brought the twentieth century and set out in a form or medium intelligible to modern minds.

The use of such terms as 'vehicle,' 'form' and 'medium' suggests what will be found most difficult. Formerly, when they wished to say that something was essentially or eternally true, men did so (as has been stated) by relating it to the beginning of things. Thus, when the makers of the Old Testament wished to maintain that Sabbath-keeping as enjoined in the Law of Moses belonged to the fundamental order of being and so was most proper for men, they asserted, as in *Genesis* II: 2f, that God Himself observed a day of rest when He finished the great original work of creation. Indeed, we must read the whole of *Genesis* I-XI as a declaration of this character: it is Israel's assertion that the Mosaic legislation, which sets out the way of life that befits the chosen people, has its basis in the life of God Himself.

We cannot express truths in this way now if we hope to sound convincing. They must be conveyed to our generation in a vehicle supplied by philosophical concepts, scientific categories and terms supplied by a hundred other novel studies. To say so is not to be pretentious: the modern world does its thinking about the most commonplace of topics in this medium and proves a statement true by setting it, however covertly and unsuspectingly, in its own niche in some metaphysical or theological scheme.

Of course the preacher will not want to elevate every clause of *Genesis* I-XI to the dignity of eternal truth. The compilers of this part of Scripture devised it as a weapon to combat, among other things, the types of indifference and secularism to which Haggai refers. The hosts of unbelief have to some extent changed their position since the Old Testament was written, and it is necessary for us to devise new weapons of attack, or at least to adjust the proportions in which our weapons are employed. Few today, for example, would wish to give Sabbath-keeping as deep and high a place in ultimate reality and significance as *Genesis* II: 2f assigns to it, and the same may be said of other items in the Law of Moses. Shifts in emphasis and interest must be made if the present situation is to be approached. Nevertheless the general intention remains unchanged: we must still maintain and seek to demonstrate that the highest conduct of men, revealed to us in a Life, has its root and ground in the nature of God. *Genesis* I-XI can still help the preacher to do this.

For example, returning from exile to a tragic scene of racial confusion, Israel faced the problem of the place of Gentiles in God's plan. The verb *to divide* or *separate* became a master-word.[3] Prominent in the Priestly strain from the Creation story on, it proclaimed *separation* as the divine process in history and as Israel's title to supremacy. The complete work of the conviction lies between *Gen.* I: 4 and *Lev.* XX: 26.

A dilemma akin to ancient Judaism's is now ours. Mixed races, cultures and religions are producing a situation heavy with —we cannot yet decide—disaster or blessing. Our solution cannot be expressed, like Israel's, in terms of the Beginning: we must use, willy nilly, the sociological and theological concepts of the modern world. But, like the Jews, we must base our convictions on the nature of God.

Religious people will not leave God out of world problems, but look to Him for their solutions. The sight of Judaism's confident courage before a difficulty like ours should help our congregations. And they will rejoice to find in Genesis I-XI a work that dealt with live issues and can speak with vigour to us.

[3]Cf. Norman H. Snaith: *The Jews from Cyrus to Herod.*

2. *Pre-Scriptural Life and Work.*

The stories in *Genesis* I-XI are genuine antiques. They have not been left untouched, however, for the hand of the renovator has been at work on them, adapting them to new uses. But as a rule the originals can be discerned behind the fresh faces and functions, and we may see the stories for what they are—the furniture of a world that vanished long ago. We recognize them as expressions of ancient dreads and hopes, once-accepted explanations of a mysterious universe, long-discarded instruments for the production of desired ends.

Belonging to the morning-twilight of mankind, they have a value in themselves for the preacher. Modern man thinks in terms of growth from small beginnings and of gradual emergence from darkness to light. He sees himself, not as Athene sprung to life mature and fully armed, but as an adolescent with an infancy of weakness and ignorance behind him and a season of power and knowledge still to come. The origin-stories of Genesis, when considered as what they were before they were pressed into service for the Hebrew scriptures, speak eloquently to him of the gloom from which he has been delivered; set against beliefs which belong to periods of greater light, they emphasize all that we can say of the fullness of life in Jesus Christ.

They may be used negatively, to show the danger of stagnation in religion. We read in *Jeremiah* XL: 15-19 how, in the sixth century before Christ, certain people put the responsibility for their recent misfortunes on their abandonment of the worship of the Queen of Heaven. The service of Astarte belonged to the world which housed the originals lying behind the stories of *Genesis* I-XII, and the unhappy state of those who would not relinquish her cult would have overtaken the soul of all Israel if that nation, under the guidance of her best minds, had not left the old world behind. Therein lies a warning against clinging to discredited beliefs.

But such a use of the material is no more than a by-product. The main results must come from direct exposition. A treatment of VIII: 21b-22 may be offered as an example.

The words— . . . "While the earth remaineth . . . seedtime and harvest . . . shall not cease"—are part of the promise made to Noah after the Flood. Set in their place in the history of religious thought, they are the watchword of a revolution almost too great for apprehension. Hitherto men had thought of God as a capricious Being. The harvest, which came by His favour, was to be bought or compelled. But from this moment He was to be seen with different eyes. Stable and consistent, He had a kindly regard for men, and the harvest would come regularly because of His tender feeling. Here truly was a new insight into His nature.

Our contemporaries can appreciate such a statement as this. They believe in developing inspiration or increasing revelation. When it is placed in the running stream of religious thought, this discovery-disclosure associated with Noah will mean something. It will make more compelling the final vision of God's love in Jesus Christ.

Behind the first chapters of the Bible lies half a universe of similar beliefs and their rejection and replacement. Within the story of Cain and Abel, a tale compounded from materials of various sources, there seems to be an account of an ancient rite which ensured fertility of flocks and crops by means of human sacrifice. In the narrative of the Flood, another compound of ingredients which vary in their significance, may be found an expression of the age-old need of man for purification. The story of Eden tells of ancient faith in the practical power of knowledge and of man's constant demand for survival beyond the normal limits of this life. Other such beliefs, foundations of an ancient thought-world, reveal themselves. The abrupt denial of some articles of faith and the slow purification and clarifying of others, all within the pages of Scripture itself, may be explained to modern congregations without fear of misunderstanding. This is, after all, precisely what their education leads them to expect and enables them to appreciate. There is no need for us to resort to evasiveness in dealing with the origin-stories of *Genesis*. Even their pre-Scriptural existence and functions can help to show the glory that shines in the face of Jesus Christ.

THEOLOGY AND THE MINISTRY OF HEALING

By Rev. R. A. Letch, B.D., B.Sc., Ph.D.

The Church has always been closely associated with efforts to heal the sick and care for the aged and ill. We may assume that Jesus' command to preach and heal in His name is still valid (Mk. III, 15: Lk. IX, 2; X 9). Today there is a revival of interest in a special kind of 'spiritual' or 'divine' healing. In practice such healing may be by the laying-on of hands by a healer, or by the prayers of a church fellowship. There is no doubt that many people have received healing in this way. It is also certain that many have not.

There are of course many explanations of such phenomena. One view is that God has personally and directly intervened through the healer or in response to the prayers of His people. Such a theory implies a theology. It states that God is a God who behaves in this way. It implies that He is more really active here than in the healing work of surgeon or physician. What sort of a God is He who requires our beseeching before He is willing to intervene? What sort of a God is He who will respond more readily to an all-night prayer meeting? Surely this is not the God of the Bible, or the God and Father of Jesus? This is not the God who heard the cry of the Spanish sailors on board ship with Jonah, or who said "Before they call I will answer and hear."

This picture of a God personally intervening in answer to prayer suggests primitive pre-Christian ideas of using God. The Christian is taught to pray "Thy will be done", not to use God to do his will. Such is the blasphemy forbidden to the Jews in the second Commandment.

Not only is this view of the nature of God not in accordance with the New Testament but it can have disastrous results in practice. The testimony that "God cured my arthritis" can lead to bitterness in some whose suffering has not been relieved. The practical result of teaching that God intervenes in direct response to our prayers can lead men to abandon prayer altogether. With the completest sincerity men have prayed for a revival in their church and it has not come. The common theory can bring these no comfort.

There are three possible explanations of 'failure.' First, we may blame the patient for lack of faith. In the New Testament faith is the usual pre-requisite for healing, but Jesus also healed the man who cried in desperation, "help thou my unbelief." There are obvious examples where a patient cannot, for physical reasons, be consciously aware that prayers are being offered, and

cannot have the necessary faith. Such people have been known to receive help. Failure is not always due to lack of faith. Further, can a Christian say to one who has lived a life of faith, "Your suffering is due to your lack of faith"?

Secondly, we may suggest that there is something wrong with our prayers. But the Bible teaches that God does not demand any special technique in prayer. Indeed He is shewn to be impatient of such methods. (Amos v, 23; Mt. vi, 7.)

Thirdly, we may suggest that God is unwilling to heal in the case of our failures. He heals only when He so wills. This suggests that God needs to be persuaded by our prayers to do what He wishes to do, or can be persuaded to change His mind in response to our prayer. This is absurd. He cannot need our prayers to persuade Himself to do what He wants to do, but He may need our prayers if they are the means by which He is *able* to give help to men. This is the hypothesis suggested in this note.

The emphasis upon 'divine' healing, as though God were specially present in this way, and the exploitation of such methods to bring men into the church must stand condemned by Christian standards. We must seek for a more Christian hypothesis to explain the known facts. We know that as a result of surgical or medical treatment some patients recover. We also know that the so-called 'divine' or 'spiritual' methods heal some patients, and that psychological treatment may heal others. Statistical treatment of these results is so difficult as to be practically impossible, but without such examination we cannot attach too much significance to such claims. A further complication is that the body's natural powers of recuperation decrease with increasing age. Also, there are few illnesses that are without complications. Every pastor is aware of patients whose doctors find it difficult to treat them for one illness without injuring them in some other way or increasing some other weakness. Dr. Eysenck in his *Uses and Abuses of Psychology*[1] has examined the records of patients discharged from the American State Mental Hospitals and concluded that they are cured as easily without psychotherapy. In another group, "two out of three neurotics recovered without benefit of psychotherapy." He draws attention to the prevalence of the error, *post hoc ergo propter hoc*, "improvement follows the treatment and is therefore due to the treatment." The dangers of this erroneous thinking are even more obvious if we think of healing in response to prayer.

We must recognize that some healers apparently possess "Odic Force." This has not been sufficiently examined[2].

Some illnesses originate in a mental condition, others are primarily of bodily origin. We speak of "psychosomatic" ill-

[1]Published by Pelican Books.
[2]See Weatherhead, *Psychology, Religion and Healing*, p. 137ff.

ness, we would also speak of "somapsychic" illness. It is possible that most illness involves both sides of the person. The association is obvious in some illnesses. Depression follows physical illness and contributes to lack of willingness to eat, or to take medicine, or to get out of bed for exercise. Some peptic ulcers, but not all, are due to anxiety. Mental conditions can bring about glandular disturbances, and deficiency of glandular secretion can bring about mental troubles. It is likely that in the great majority of such cases we have a vicious circle. Owing to physical weakness a patient is not able to cope with a situation, and physical illness proves a valuable escape. He may not become ill to avoid his problem, but, having become ill, he remains ill. Much of the work of hospital almoners in these days is to deal with the social and personal backgrounds which hinder recovery. On this view the work of the surgeon and the chaplain, of the hospital and the church, run parallel.

This hypothesis explains the failures of medical science and of 'faith-healing.' It fits the facts that the Church's ministry appears to heal some and not others. It sees God as active in every ministry of healing.

It is a matter of common experience that fellowship creates a common mind. Within the church, the fellowship of those who worship a common God, this spiritual power will be at its highest, and derives its nature from the God who is worshipped. Within the Christian church, each truly caring for each and all united in a common quest to do His will and to seek His Kingdom, we may expect that spiritual power will flow to those who are held in loving sympathy in prayer. If this is so, then God does not intervene in response to our prayers, but He has created the church, and such a community has therapeutic power. This is in agreement with the New Testament, where the church has the power of the Holy Spirit in itself. We may speak disparagingly of 'mass psychology', but if healing and help come through the loving community, we must not forget that God has been present in the creation of that community and that He holds it together. In the Gospels the miracles of healing, especially those due to casting out demons, are not signs to prove Jesus' claims, indeed He refuses to give such signs. They are marks of the presence of His Kingdom. Healing, then, today, is not due to God's 'intervention', but to the power inherent in His church. Bodily illness primarily due to psychic causes should yield to such treatment. Within the fellowship of the church people should be able to learn to deal adequately with their problems in the loving sympathy of the community. Indeed, it is a fact of experience that the prayers of the church have brought comfort to many in time of bereavement. Even illness in which physical factors predominate should be eased by the prayers of God's people. As men adjust themselves to live in harmony with the physical world

so they must achieve harmony with the unseen spiritual world if they would live life at its highest. This is the 'eternal life' of which Jesus spoke.

Healing services can be used to do the will of God. They will be ultimately harmful if they lead to the worship of a God unlike Jesus. Therefore we must avoid suggesting either that God 'intervenes' because we pray and is made willing by our prayers to give help, or that 'failure' is due to lack of 'faith.' Positively we must assert that at our services we offer ourselves to do His will. We bring into His presence those we love and offer the spiritual energy of our prayers to be the vehicle of healing power in the furtherance of His will. We do not bring a loved one into God's presence because we want him to be cured and think we can persuade God to perform some miracle. We bring him because we know that it is God's will already that he should have perfect health, and we know that in some cases the spiritual energy of loving prayers is the means of healing.

On this view there can be no unanswered prayers, no real problem as to why God intervenes here and not there. Instead we know that God uses the surgeon's knife and the church's love that we may attain to the fullest possible life. His purposes are deflected by human ignorance and sin, but the God and Father of Jesus does not need our persuasion, though He does need the energy of our prayer, our love, our science and our skill to build His kingdom and hasten the perfect day. The doctrine of the incarnation reveals a God who is willing to accept limitations and who seeks the co-operation of His children. In so far as the Church is an extension of the incarnation she should reveal the character and, at the same time, fulfil the same work that the historic Jesus of Nazareth did among men.

A READING OF THE *PARADISO*

By Geoffrey F. Nuttall, D.D.

Near the beginning of his essay on Dante, R. W. Church refers to "that great gift and power by which he stands pre-eminent even among his high compeers, the gift of being real." One of the things which contribute to this sense of reality in Dante, making what he writes keenly alive, is the place in it of *desire*. *Disio*: the word comes again and again; there are few cantos without it or one of its cognates. Its connotation is enriched from a number of different spheres of discourse, but it never loses its fundamental meaning of eager longing, whether emotional, intellectual or religious.

To the modern reader *desire* appears an emotional word; and to the modern reader it is an attraction of the *Commedia* that he is rarely left for long without an appeal to his emotions, some incident which, though told with high seriousness and always in relation to the over-ruling purpose of the poem, is as pure romance as he could wish. In this sense Dante's desire is bound up with Beatrice, to whom, as the spirit he has been watching so eagerly vanishes from sight, he turns as to the object of a yet greater desire. Whenever he gazes at Beatrice's eyes, Dante's longing comes to rest; the claim upon him of every other longing falls away.

But not for long; for Dante's intellectual longing, his desire to know the truth, is no less keen than is his desire to gaze at Beatrice. At the very beginning of the *Paradiso* he tells how the first new sight and sound which were vouchsafed to him kindled in him a desire to understand what caused them. Nor can he hide the fact: his desire, this intellectual longing, is painted on his face. Fortunately, there is no need to hide it. The spirits too show desire: Cacciaguida is as eager to answer Dante's questions as is Dante to ask them. Beatrice also, *tutta disiante* herself, recognises Dante's longing for the truth. His lofty desire to understand what he sees gives her pleasure, and she frequently encourages him to give expression to it, as it swells within him and enflames him.

For Dante, as a good Thomist, there is also another object of desire: God. God, who moves all the heaven with love and desire also moves men, enamouring them of himself, so that they ever long for him. By such longing, indeed, everything becomes what it is; and it is in keeping with this that at the end of his pilgrimage, amid scenes of fulfilment which he no longer has the power to describe, Dante tells how the love which moves the sun and the other stars

now worked upon his own will and desire without further interruption or irregularity.

This *disio* of many colours, which thus pervades the *Paradiso,* also helps to keep the story in motion. It not only reflects Dante's own eager nature, *pronto e libente* as he was—and the Church Militant, to quote Beatrice, had not a son with more hopefulness than he. It also points to the end, the end which by being the fulfilment of desire is the end of his pilgrimage and the end of the poem.

From the first canto, with its pregnant phrase about the mind's drawing near to its desire, to the last canto, in which we see Dante himself drawing near to the end of all his longings, we are never for long without the sense that desire is meant to be satisfied, and can and will be satisfied. To the mind, Dante says, truth is like the rest which, once gained, its den brings to a wild beast home from its ranging. And gain it it can, he insists; otherwise all longing would be futile. In this last phrase there is an *a priori* flavour; but the conviction it expresses also issues from experience. For Dante quickly finds that Beatrice can set his intellectual longings at peace as well as give rest to his emotions. And what she does by the way, God does always. In the love of God heaven itself is still resting in His love. Here, in the kingdom of truth the mind is stilled by truth. Nor do those in heaven's lower ranges desire to be placed higher: their will is stilled by the love in which they have their being, to be at one with God's will: *e la sua volontate è nostra pace* (iii, 85, a familiar line the force of which is greatly increased when it is set over against Dante's own eagerness). From this Dante realises that in heaven everywhere is Paradise. But it is part of his skill and triumph that nevertheless he preserves throughout so strong a sense of pilgrimage. We are always being pointed forward to the end, where his lofty desire, with all others, will be fulfilled. There is the life of love and peace, unblemished by either longing or anxiety; which is but another way of saying that every desire has achieved its own faultless maturity and perfection.

The three-fold nature of Dante's desire—intellectual and religious as well as emotional—is reflected throughout the *Paradiso* in the pattern, constantly changing yet fundamentally simple, which gives the poem a certain richness and the charm of variety and which at the same time binds it together. This appears most evidently, perhaps, in Dante's use of the imagery of light. The quality and power of light affect and fascinate most poets; but for Dante pre-eminently, to quote Dean Church again, light is "his special chosen source of poetic beauty," and not of beauty only.

Truth, for instance, and the understanding of it which Dante

so keenly desires, are often described in terms of light and of vision or the seeing of light. Reason's wings are short, and logical argument is a blunted instrument; truth is something which must be seen, shining, self-evident and sure, in its own light. The whole of Dante's pilgrimage is a gradual entering, as his vision becomes progressively less blurred, into eternal light, the deep light which in itself is true. This light, the true light of the kingdom of truth, casts its shadows, and often Dante does not penetrate beyond them. Yet even these are shadowy prefaces to the truth, *ombriferi prefazii;* the reflection of the eternal light early glows within Dante's mind, as Beatrice recognises; and even where he is misled, it is still some vestige of the light, shining through, which he misunderstands. Dante himself observes that the angelic circles flame forth more brightly as their nature shares more deeply of the truth; and when Beatrice gives him a clear answer to one of his many intellectual problems, the truth appears, he says, like a star in heaven —an image which he applies elsewhere to the shining within himself of the truth of the Christian faith.

This correlation of truth with light is assisted by the double reference, for Dante, of the word *chiaro*. *Chiaro* is the word by which he describes the clarity of Beatrice's answer; elsewhere, "you have made me glad," he says to Charles Martel, "now make me clear (*chiaro*), enlighten me, since you have moved me to doubt." *Chiarezza,* however, denotes very much more than merely intellectual clarity. It retains something of the force of the Latin *clarus* and hence also means clear-shining or bright. In this sense, together with a number of words which render the shining, flashing, sparkling, glowing, blazing and burning of light, it is used frequently throughout the poem. *Splendori,* in particular, is a favourite word of Dante's for describing the spirits in Paradise. The glory of a divine *je ne sais quoi* is apparent in them. It is, in fact, through the glowing of God's light reflected in them, the light of that glory which penetrates the universe, glowing more here and less there, that the spirits have their being, and shine; even though the source of their light may be hidden, as, sometimes, the sun is hidden, while its rays are seen to be streaming over a meadow of flowers.

The conception of God as the Light in whom is no darkness at all, and of His creation as in measure partaking in that light, is ancient and, if not universal, is common, though never commonplace. What is peculiar in Dante's vision is the delicacy with which the heavenly spirits flash and glow in response to, and in revelation of, their desires and joys and loves. Their *chiarezza,* their shining quality, is fundamentally in direct relation to their

vision of the divine light, of God Himself; but never in a mechanical or impersonal way. "I see the supreme essence," Peter Damiani exclaims to Dante, "and hence comes the joy with which I flame": the joy of vision, *allegrezza,* is the middle term. So on a lower plane the spirits show their love for Dante and their readiness to answer his questions by shining more brightly and thus growing yet more beautiful. As on earth one may read an absorbing affection written on the face, so Dante can read their wish to please him in their flaming glow: in heaven joy expresses itself in brightness, as on earth it does in a smile.

This last comparison is especially revealing: in no other long and serious poem, perhaps, are there so many references to a smile. Beatrice's eyes are always smiling, and glowing as they smile. When Dante is only halfway through the heavenly world, her smile so blazes that he thinks Paradise can hold no more for him. He is overcome by the light of her smile: the glow in her laughing eyes can scatter his single-minded love of God. All this movingly reflects Dante's romantic attachment to Beatrice; but hers is also a holy smile, *il santo riso,* and on one occasion Beatrice restrains it, lest its glow prove too dangerous to Dante's mortality. In time Dante becomes stronger again to sustain it; and at last he sees her laughing so merrily that God Himself seems to be rejoicing in her face. So in a sense God is; for it is the rays of God's eternal delight, shining directly upon Beatrice, which are reflected for, and on, Dante in her smiling face. Nor is smiling confined to Beatrice. From among the spirits Piccarda, Justinian, Aquinas and Cacciaguida are all described as smiling; so is the Virgin Mary. The spirits, in a striking phrase, have each their own smile; while once, with characteristic audacity, Dante says that he saw, as it seemed to him—*O gioia! O ineffabile allegrezza!*—a smile of the universe, *un riso del universo.*

In heaven, however, except in the case of Beatrice, whose figure in this respect remains more earthly, joy is more naturally expressed by brightness than by a smile, a brightness which by its beauty in turn creates joy; and throughout the *Paradiso* such brightness and joy are constant. It would be strange if they were not: for in heaven we are in the happy world, *nel mondo felice,* the kingdom of eternal joy where life is glad and free from care. Moreover, as the journey proceeds, the joy intensifies. The higher they climb and the nearer they are to the eternal beauties, the more beautiful Beatrice becomes, and the freer from any unworthy element is Dante's delight in her beauty. Again, as when a man's ability increases, he feels a growing delight in doing what he does well, so in Paradise there is more delight as the vision of truth

becomes profounder. The spirits rejoice in their sweet achievement; and the joy of which Dante is conscious in his final endeavour to describe his vision of the gathering up of all things in the universe into a single light he regards as evidence of the vision's truth.

As, then, God's light is the ultimate source of the brightness which reveals joy, so His beauty and His truth, the spring from which all truth derives, are ultimately the cause of all joy; while a more proximate cause is His own joy, for in joy God Himself shares, rejoicing over beauty as in the end only its creator can: the angels, indeed, gather joy directly from the contemplation of God's face. The deepest source of joy, however, is in God's goodness and love and self-giving grace. In this way thought and emotion, inquiry and longing and the satisfaction of both, are intertwined with and embraced by religious feeling, and the threefold nature of Dante's desire finds true fulfilment; and, though the poem's philosophical framework is that of scholasticism and consequently owes much to Aristotle, its theology is no less in debt to St. Paul and is profoundly Christian.

The fount of all creation is God's goodness and love, the goodness which makes everything what it is, the eternal love which ever unfolds itself in new loves. The greater goodness is, the more it desires the good of others; and God is the Supreme Good, as He is also the Primal Love. More, He is the Primal Lover, desirous that all should become like Him. Hence His goodness is displayed and dispersed and multiplied throughout creation; and as goodness, simply *qua* goodness, when understood, kindles love, so love, thus kindled, of its own nature multiplies, simply by loving.

This is supremely illustrated in the love of God in Jesus Christ. As what is done is more gracious, the more it reveals of the heart's goodness, so in God's giving *Himself* in Christ we see His largeness of heart, courtesy, grace. The spirits' vision of Him, on which their blessedness depends, is all of grace, something freely bestowed upon them beyond their own power. Nor could love so free be satisfied without an element of freedom in the love given in return. The freedom of man's will is in fact God's greatest gift, bestowed *per sua larghezza,* in all His creation. *Larghezza*: it is a rich word for largeness of heart and generosity; it has the feudal and romantic overtones of largesse; while once Dante uses it to compare God's grace to the ample unfolding, to its outermost petal, of a rose. In response to such munificence, the spirits willingly accept the divine providence and disposal of themselves as a necessity dictated by God's love. In His grace to bestow diversities of gifts is part of God's joy in His creation; and in so great a love, and in the ampli-

tude of the kingdom in which they find themselves, the spirits are content to rest. For this is heaven, and their enlightened minds are full of love, while their love, being a love of true goodness, is full of joy.

So, once again, truth and joy and love are all together, united in pure light. *Chiarezza, allegrezza, larghezza*: in these three words, which on occasion Dante rhymes with one another, may be seen something of the *Paradiso's* pattern. Only something; for the poet brings together much not mentioned here, history and philosophy and science, as well as poetry and romantic love and imagination and high theology, as if to lay every treasure known, in adoration, before the Creator. The three words may also suggest the pleasure to be found in reading the poem. A clear-shining happiness and greatness of heart pervade it, a vision of the brightness caused by joy in the largeness of God's love; and such is the intensity of Dante's conviction, such the beauty and precision of his language, that the reader can hardly avoid seeing what he saw and believing as he believed.

SUFFERING IN THE PSALTER:

A STUDY OF THE PROBLEM OF SUFFERING IN THE BOOK OF THE PSALMS

By Edgar Jones, M.A., B.D., Ph.D.

The purpose of this article is to enumerate and illustrate a number of approaches to the problem of suffering that we find in the Psalms. Being the record of the experience of the Hebrew people over a period of centuries we are not surprised to find more than one specific approach made to the fact of suffering and its implication for the psalmists and their varying generations. Of course, we meet the majority verdict of the psalmists. This is contained in a formula. Wherever there is suffering there must be a prior sin. This in an inversion rather than a correct expansion of the prophetic message that sin leads to suffering. In addition to this formula we believe that the Psalter contains evidence of further attitudes to the incidence of suffering that we shall discuss under the following heads:

1. The Prophetic Formula.
2. The Divine Discipline.
3. The Magico-Religious Approach.
4. Suffering and Mythology.
5. Suffering and Suspended Judgment.
6. Vicarious Suffering.
7. Suffering and Eschatology.

1. *The Prophetic Formula.*

Psalm xxxvii[1] may serve as an illustration of the neat, tidy, logical formula—where there is suffering there has been sin. It must be viewed against the background of wealthy landowners and the parallel feature of such an economy, the grinding oppression of the dependent working population. With this in mind the psalm may be seen as a number of variations on two recurring themes—"the meek shall inherit the earth" and "the evil shall be cut off." A few examples will convey the emphasis on these dominant ideas.

> But the meek shall inherit the earth,
> And shall delight themselves in the abundance of peace (v. 11).
> For such as be blessed of him shall inherit the land (v. 22a).

On the other side we have such a verse as:

> Their sword shall enter into their own heart
> And their bows shall be broken (v. 15).

[1]Cf. also Pss. i, xcii, cvi.
[2]The translations follow R.V. unless otherwise stated.

The psalmist in this last verse puts forward his doctrine of retribution in the most exact form. A man's sin recoils precisely as a moral boomerang upon his own life. This is the significance of the pronouns in the phrases, 'their sword,' 'their own heart,' 'their bows.' These two concepts may also be seen in vv. 22, 27, 29 and 34 as variations of 'the meek shall inherit the earth' and in vv. 20, 22 and 28 as alternative forms of 'the evil shall be cut off.' Yet the picture the psalmist draws is not quite so clear cut. In vv. 7 and 10 there are hints of misgiving. 'Rest in the Lord and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass' (v. 7) and further in v. 10: 'For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be.' In these verses there is a suggestion of endurance under stress and strain which is obscured by the rendering, 'patiently'[3] of v. 7.

The psalmist concludes in vv. 25-29 by contrasting the destinies of the good and the evil:

I have been young and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging their bread (v. 25).
But the seed of the wicked shall be cut off.
The righteous shall inherit the land (v. 28b),
And dwell therein for ever (v. 29).

This moving witness to the providential care for the righteous does, however, reject the premisses upon which the emergence of the problem of suffering rests. As Oesterley comments, "It was but a *faute de mieux,* for this experience of life must have taught that whilst in some instances this held good, it was far from being the rule."[4] From the internal evidence of vv. 7 and 10 the psalmist would seem to be aware of this, yet his devotion overreaches his judgment. In vv. 35-36 the observed fate of the wicked man is described:

I have seen the wicked in great power,
And spreading himself like a green tree in its native soil,
And one passed by, and lo! he was not.

Yet is not this special pleading? The orthodox theory that the good always prosper and the evil are punished is not made tenable by pointing out one case of a sufferer vindicated or one good man who prospers. Some evil men prosper and some good men suffer. Some writers have seen a final comment on the theme of suffering in v. 37:

Mark the perfect man and behold the upright:[5]
For there is a reward for the man of peace.

[3]Cf. in the N.T. Luke xxi, 19 for a similar instance of a too negative rendering of ὑπομονή

[4]W. O. E. Oesterley, *A Fresh Approach to the Psalms* (1937), p. 244.

[5]The translation follows Oesterley.

The R.V. has for the last member of the verse—"for the latter end of that man is peace." This has been taken[6] as a reference to (i) a happy posterity or (ii) a future life hereafter with God. But if the burden of the psalm is that God does care for the good and punish the evil, to postpone the justification of the good man to either a future generation or a future state is a grievous flaw. The whole psalm suggests that any temporary defect in the retributive system will be swiftly adjusted.

2. *The Divine Discipline.*

In the thought of the Psalmists it is soon evident that the prophetic formula of sin leading to suffering and invariably being the reason for its incidence, is invalid in some cases. Hence we meet the further approach to suffering which conceives it as an educative process, a divine discipline through which God was revealing Himself and His will for His people. All punishment means suffering, but as some Hebrew psalmists came to realize not all suffering means punishment. There is a remainder beyond the punitive element in suffering which is better understood as a discipline. Such an approach is found in Psalm LI.[7] In this heart-searching psalm, one of the Penitential series, we have a sense of sin which is unequalled in the Psalter.[8] The psalmist although he confesses to no sin for which the law might demand punishment approaches God directly, pleading for forgiveness. In vv. 3-5 by the use of the Hebrew root *pesha'*, sin is seen as an act of a person against a person and he reveals that he regards his wrong as an act of rebellion against God. "Against thee, thee only, have I sinned and done that which is evil in thy sight" (v. 4a). For this act of rebellion God punishes him but in vv. 8 and 13 an additional note is heard.

"Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice" (v. 8).
"Then will I teach transgressors thy ways;
And sinners shall return unto thee" (v. 13 after Briggs).

The psalmist attributes his grievous sickness to Yahweh, but is able to trace a motive other than the penal. The change of the psalmist's mood from rebellion to submission has been effected through his sickness. We note the use of the term *chesed*[9] in v. 1 to describe God. Even in his sickness God has dealt with him according to His covenant-love. He has revealed the personal core of sin as an act of rebellion and revealed His own nature. Nothing is said of the psalmist's suffering or adversity being the result of his sin.[10]

[6]See A. F. Kirkpatrick, *The Book of the Psalms*, I (1891), p. 197.
[7]See also for this view of suffering as a discipline Pss. XXXIX and CXIX.
[8]See Oesterley, *Commentary on The Psalms*, I (1939), p. 273.
[9]See N. H. Snaith, *The Distinctive Ideas of the Old Testament* (1944), pp. 98ff.
[10]Oesterley, *Commentary*, p. 275.

Similarly, in v. 13 the idea of sinners being converted rather than destroyed suggests an advance from a punitive to a disciplinary interpretation of suffering.[11] In the closing verses further support for this viewpoint may be found.

> The sacrifices of God are a broken spirit;
> A broken and a contrite heart, O God, thou wilt not despise
> (v. 17).

To the older orthodox thinking would not the existence of a broken spirit *per se* mean an evil spirit? The concept of God accepting a broken spirit and a contrite heart as evidence of repentance and the abandonment of rebellion presupposes the educative and disciplinary function of suffering.

3. *The Magico-Religious Approach.*

We find in the Psalter traces of older and more primitive beliefs existing alongside the more advanced concepts. The border line between religious and magical thought in these communities is not too clearly defined, and, as Oesterley comments, "Although strictly speaking outside the religious sphere many magical rites verge so closely upon religion that they may justly be called magico-religious, the supernatural agencies which are supposed to be controlled by magical rites were really believed to exist."[12] In Psalm XCI[13] we find evidence of belief in a doctrine of guardian angels and belief in demonic activity. In vv. 5-6 we find reference to four agents or activities of evil:

> Thou shalt not be afraid for the terror by night;
> Nor for the arrow that flieth by day.
> For the pestilence that walketh in darkness,
> Nor for the destruction that wasteth at noonday.

With these lines we may compare the opening verse of the psalm which reads:

> He that dwelleth under the protection of the Most High,
> Abideth in the shadow of the Almighty.

The use of 'abideth' with a root meaning of 'to pass the night', on comparison with Babylonian parallels, suggests that the reference to the night is made as the time during which demonic activity is to be expected and so to be guarded against. Again there is a possible implicit contrast between 'shadow' and the darkness of demonic activity since the basic idea of shadow is 'to be dark.'[14] Turning to

[11]See W. E. Barnes, *The Psalms* (2 vols., 1931), II, p. 257.

[12]Oesterley, *Hebrew Religion* (2nd edit., 1937), pp. 71ff. See also for the existence of magical thought and practice in the Psalter, A. Guillaume, *Prophecy and Divination* (1938), pp. 259ff.; C. C. Keet, *A Liturgical Study of the Psalter* (1928), p. 143.

[13]See also for a similar approach Pss. XLI, LVIII, LXXVIII and LXXXII.

[14]See Oesterley, *Fresh Approach to the Psalms*, pp. 283ff.

specific phrases we have 'terror by night.' On looking at Isaiah XXXIV: 14 we have the translation in the R.V. of the same Hebrew word as 'night-monster.' It seems probable that we have a reference to Lilith, a female demon well known in Babylonian and Assyrian thought. The next evil agency is the arrow 'that flieth by day.' Here it seems likely that we have a reference to the effect of the sun's rays resulting in sun-stroke which would be believed to be the result of demonic visitation. The third agent of evil is 'the pestilence that walketh in darkness.' We may compare the description of the Babylonian Namtar, "Wicked *Namtar,* who scorches the land like fire, who approaches a man like Ashakku, who rages through the wilderness like a storm-wind, who pounces upon a man like a robber, who plagues a man like the pestilence, who has no hands, no feet, who goes about at night. . . ."[15] The last evil agent is 'the destruction that wastes at noonday.' We may note that the LXX rendering of 'that wastes at noonday' is 'midday demon,' and further that the Hebrew word for destruction *qeteb* is used as a proper name for a demon in Rabbinical literature. The evidence seems conclusive that in this passage four demons are referred to.[16]

When we proceed to vv. 11-12 we have:

> "For He shall give his angels charge over thee,
> To keep thee in all thy ways,
> They shall bear thee up in their hands,
> Lest thou dash thy foot against a stone."

There is a relation between freedom from harm and danger, including suffering, and the character of the person preserved. Widengren has noticed the similarity to a feature of Babylonian religion. "The protective angel is thus in exactly the same position as the protective god in Babylonian religion."[17] In this psalm we have an approach to the problem of suffering which refers it to demonic activity, and in the doctrine of guardian angels we see a counter measure or protection made available for all who are loyal to the Almighty.

4. *Suffering and Mythology.*

Closely allied to the supernatural and magical approaches to the problem of suffering is the relation between suffering and mythology. In the Psalter we have a number of passages where the writers pass easily to and fro between the story of the fight with the dragon or its fate and the promise or proclamation of Jehovah and His kingdom.[18] As an example of the mythological approach we may take Psalm LXXXIX.[19] The main theme of the

[15]Oesterley, *Hebrew Religion,* pp. 119-120. [16]Ibid.

[17]G. Widengren, *The Hebrew and Accadian Psalms of Lamentation as Religious Documents* (1937), pp. 210ff., p. 242.

[18]Cf. N. H. Snaith, *Studies in the Psalter* (1934), p. 99, where Gunkel is thus cited.

[19]See also Pss. XXIX, XXXVI, LXXIV, LXXVII, XC and CIV.

psalm is a strenuous appeal to Yahweh for help which is prefaced by an acknowledgment of his past goodness. The reference to the Dragon myth and the Creation legend is found in vv. 6-15 in which the greatness of Yahweh as creator is described. Of special significance is the passage contained in vv. 9-10:

Thou rulest the pride of the sea:
When the waves thereof rise, thou stillest them.
Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies with the arm of thy strength.

The reference to Rahab indicates that in the back of the Psalmist's mind is the ancient Semitic myth of a struggle between the power of Chaos and Creation. Rahab, with a root meaning of 'to rage, to be violent' is suggestive of the intensity of the primeval combat.[20] The significance of the Dragon myth passage is seen more forcibly if we compare vv. 39 and 46. In the former the psalmist writes:

Thou hast abhorred the covenant of thy servant:
Thou hast profaned his crown even to the ground.

Here God is accused of failure to implement his covenantal promise made to the people of Israel. We note the reference to the covenant in v. 3 which reads, "I have made a covenant with my chosen, I have sworn unto David my servant." In v. 46 the despair of the psalmist reaches a climax, "How long, O Lord, wilt thou hide thyself for ever? How long shall thy wrath burn like fire?" The immediate source of distress is the apparent desertion by Yahweh of the House of David. He goes back in vv. 7-8 to what has gone forth from the lips of Yahweh at the council of the gods. "A God very terrible in the council of the holy ones, and to be feared above all that are round about him? O Lord God of Hosts, who is a mighty one like unto thee, O Jah?" From this level, beyond the human scene, it is a short step to the primeval victory over the Chaos monster. Forced to find some answer to the problem of God's desertion from the human scene he goes beyond history to find it in mythology. We note that there is no suggestion of penitent confession by the psalmist. Because God was the greatest among the gods he must be able to ratify his covenant promises. The delay remains at the close of the psalm but the psalmist has fortified himself by reflection upon the character and power of the God with whom he deals. The delay is perplexing but the destiny certain. Evil has been defeated and removed in a primeval struggle.

5. *Suffering and Suspended Judgment.*

In the foregoing approaches we find that the psalmists reach some answer to their questioning in a certain postulate. As a subsidiary comment and approach we find also some passages in

[20]Cf. Job IX:13; XXVI:12; Isaiah III:5.

the Psalter where a protest is made against the moral government of the world but their authors do not succeed in reaching finality in any alternative principle. Is there place for the view that in some cases judgment is suspended about the problem of suffering? In Psalm LXXXVIII[21] we have such a product of despair and defeat which has caused Wellhausen to suppose that a brighter note of hope has been lost from the text. It is the "story of Job half told."[22] The note of hopelessness is well illustrated in vv. 4-5:

> I am counted with them that go down into the pit:
> I am as a man that hath no help:
> Cast off among the dead,
> Like the slain that lie in the grave:
> Whom thou rememberest no more:
> And they are cut off from thy hand.

He has been brought near to death and his friends, even his God, have deserted him. "I am counted with them that go down into the pit" implies a protestation of innocence. There is no indication that he feels his suffering to be the just punishment for his sins. In v. 7 Yahweh is clearly thought to be the source of his suffering. "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." Meditation upon the current Sheol doctrine accentuates the problem and in vv. 10-12[23] the psalmist breaks out:

> Wilt thou show wonders to the dead?
> Shall the Rephaim rise and praise thee?
> Shall thy lovingkindness be declared in the grave?
> Or thy faithfulness in Abaddon?
> Shall thy wonders be known in the dark?
> And thy righteousness in the land of forgetfulness?

The dread mystery that confronts the psalmist is emphasized in the series of synonyms he uses for Sheol. His abrupt breaking off from his description of Sheol once more indicates his poignant beseeching of God. The psalm ends with the putting on record of the continuance of his sufferings despite former appeals. The last word is—Why? The pilgrimage of Job is half traversed. The psalmist perceives that the old concept of God is invalid, he perceives that and little else. Here suffering is not deserved; that he knows and there he ends, protesting to an unresponding world. His contribution is to bear testimony to the inadequacy of previous approaches and to underline the paralyzing effect of the belief in Sheol. "A belief in immortality is fundamental, not merely to human happiness, but the divine justification, and there can be no valid theodicy if it be excluded."[24]

[21]See also Psalm XLIV. [22]Cited by Barnes, *Commentary*, II, p. 420.

[23]We have used the Hebrew Rephaim and Abaddon as proper names for the A.V. 'dead' and 'destruction.'

[24]T. H. Robinson, in Oesterley's *Commentary*, II, p. 396.

6. *Vicarious Suffering in the Psalms.*

The highest point reached by Hebrew thinkers in their grappling with the problem of suffering is the enunciation of the principle of vicarious suffering by Deutero-Isaiah. Some traces of this insight are found in the Psalter. Especially are we concerned with Psalm XXII, "that striking parallel to the conception of the servant of Yahweh in Deutero-Isaiah."[25] The psalm has been described as "a simple, graphic and powerful description of a sufferer, trusting in God, though apparently forsaken by Him and left in the hands of cruel enemies, who have already brought him to the point of death. He yet continues his plaintive cry for deliverance, and concludes with a vow of thanksgiving in the congregation assembled in temple worship."[26]

The opening verses reveal the sense of dereliction which is emphasized by the use of "my" and the three-fold repetition of the Divine name.

> My God, my God, why hast thou forsaken me?
> In my cause I have roared, O my God,
> I cry in the daytime, but thou answerest not,
> And in the night season and am not silent,
> But thou art holy,
> Thou inhabitest the praises of Israel[27] (vv. 2-4).

In verses 4-5 the background is given to the psalmist's sense of desolation:

> Our fathers trusted in thee,
> They trusted and thou didst deliver them.
> They cried unto thee and were delivered;
> They trusted in thee and were not ashamed.

The emphatic position of 'in thee' and the repeated 'They trusted' works up to a climax that is implicit—"and were not ashamed—as I am." The parallel to Deutero-Isaiah is well brought out in vv. 6-7:

> But I am a worm and no man;
> A reproach of men and despised of the people,
> All that see me laugh me to scorn,
> They shoot out the lip, they shake the head.

These verses bring out forcibly the agony of spirit occasioned by the sense of isolation from men. In v. 24 we approach the vicarious element in the thinking of the psalmist, "For he hath not despised nor abhorred the affliction of the afflicted." The speaker in this psalm is not taking his sorrow as typical of the sorrows of others; he is gathering up the actual sorrows of the community of which he is part and at the same time becoming conscious of Israel's continued

[25]H. W. Robinson, *The Psalmists* (ed. D. C. Simpson, 1926), p. 84.
[26]C. A. Briggs, *I.C.C. Commentary on The Psalms*, I (1906-7), p. 190.
[27]Translation after Briggs, *op. cit.*, p. 62.

mission throughout the generations.[28] This extension of the psalmist's thought beyond his own plight is further illustrated in the closing section, vv. 26-32:

The meek shall eat and be satisfied;
They shall praise Yahweh that seek after him.
Let your heart live for ever.
All the ends of the earth shall remember and turn unto Yahweh,
And all the kindreds of the nations shall worship before thee,
For the kingdom is Yahweh's
And he is ruler over the nations.
All the fat ones of the earth shall eat and worship.
All they that go down to the dust shall bow before him.
Even he that cannot keep his soul alive.
A seed shall serve him.
It shall be told of the Lord unto the next generation.
They shall come and shall declare his righteousness
Unto a people that shall be born, that he hath done it.

The psalmist's use of the term "meek" to describe the class with which he identifies his own suffering is significant. The word is employed in a double sense, first meaning the smaller group and then extended to cover the whole suffering community. The effect of the psalmist's suffering is thought of as reaching the dead, and some have thought that we have in v. 30 the adumbration of a belief in an after-life. "And they that go down to the dust shall bow before him even he that cannot keep his soul alive." Further, the seed shall serve him, i.e. the seed of all the earth and the people not yet born shall join in the praise and thanksgiving. The last line might be interpreted in a way that puts this more forcibly: "They shall come and declare his righteousness, On behalf of a people unborn he hath done it" (v. 52). This makes explicit reference to the vicarious act of God. God has caused the psalmist to suffer and be vindicated in order that this act might influence others, including future generations. This is the election of the psalmist to suffer vicariously for others:

But thou art he that took me out of the womb,
Thou didst make me trust when I was upon my mother's breasts
(v. 9).

7. *Suffering and Eschatology.*

A final approach to suffering is that which strives to find a solution in terms of eschatology. The thought of men may be driven beyond the terms of the present life because this life is so unbearable that it demands another to give it any significance, or the same goal may be reached because life here and now in its content is sufficiently indicative of meaning and purpose that any cessation is

[28]See H. W. Robinson, *The Psalmists*, p. 85.

unthinkable. Our nearest approach to a solution to the problem of suffering in the Psalter is found in Psalm LXXIII.[29] The psalm records the spiritual struggle of a pious sufferer to retain his belief in God's goodness in the face of glaring injustice in human dealings and the arbitrary distribution of happiness and prosperity. His isolated attempt to find an answer to his problem fails. Almost losing grip he enters the sanctuary, taking doubts and problems into the presence of God. There he receives a revelation of the impending fate of evildoers, in contrast to his own ultimate end—the finding of rest in eternal communion with God.

> Surely God is good to Israel,
> Even to such as are pure in heart.
> But as for me, my feet were almost gone,
> My steps had well nigh slipped (vv. 1-2).

The central point of his dilemma is brought out in v. 11:

> And they say, How doth God know?
> And is there knowledge in the Most High?

The evil men grant that God knows but deny that he cares. The spiritual torment of the psalmist continues and is expressed in vv. 15-16:

> If I had said, I will speak thus;
> Behold, I had dealt treacherously with the generation of thy children,
> When I thought how I might know this,
> It was too painful for me.
> Until I went into the sanctuary of God,
> And considered their latter end (v. 17).

The latter end of the evil doers portrayed in vv. 18-19 still constitutes no advance,

> How they are become desolation in a moment!
> They are come to an end, they are finished by terror.[30]

The prosperity of the evil will not last, it will suddenly vanish. It is in vv. 23-26 that we reach the climax of the psalmist's thought:

> Nevertheless I am continually with thee;
> Thou hast holden my right hand.
> Thou shalt guide me with thy counsel
> And afterward receive me to glory.

"With glory" or "unto glory" offer alternative explanations embodying a reference either to the closing stages of earthly life or

[29]See Oesterley, *A Fresh Approach to the Psalms,* who writes, "This Psalm, more than any other, sets forth the problem of the prosperity of the ungodly and the adversity of the righteous. The writer is faced with a choice between despair and a deeper faith in God; he chooses the latter, and is rewarded with a fuller insight into the truth than is found anywhere else in the psalter."

[30]Translation after Briggs.

life in a future state. The psalmist through the first solution of his problem, i.e. the sudden destruction of the evildoers, is led to consider his own end in a world where opinion on this matter is fixed. Life ends in Sheol. The greater pressure, however, the inherent demand of communion with God convinces him of the permanence of such a relationship. It is the dialectic of personal communion. The fact of suffering is a factor in the psalmist's growing realization of the eternal nature of the relation between man and God. "Immortality is, in fact, a necessary implicate of personal religion."[31] We may say with Professor T. H. Robinson, "the psalmist does not contemplate the resurrection of the material body, but rather a personality temporarily united to a physical being which can, if it be really in touch with God, survive the disintegration of its earthly frame, and stand without veil of mortal clay in the immediate presence of the Eternal Father."[32]

The solution reached by the psalmist in Psalm LXXIII is that the answer to the questions raised by the suffering and injustice of the world is to be found in a relationship between persons rather than in a redistribution of life's prizes. There are gaps in the psalmist's thought. Is there any future for evil men or is ceasing to be their punishment? Is there any restitution for the good? Yet the inevitable direction that must be taken by any future thinker is clearly indicated. One becomes a person only in relationship to others and personality is a permanent concept. God is from everlasting to everlasting so must His children be who follow Him. Here is the adumbration of the Incarnation and the Resurrection. Psalm LXXIII leaves the problem of suffering with a person and the New Testament solves it through a Person.

[31]A. R. Gordon, *The Poets of the Old Testament* (1912), p. 184.
[32]Cited in Oesterley, *Commentary*, II, pp. 344-345.

WEST AFRICA, LAND OF HOPE

By E. L. Allen, M.A., Ph.D., D.D.

A six weeks' visit to Nigeria and the Gold Coast in the spring of 1955 does not entitle the one who made it to pose as an authority on West Africa; all that he has any right to do is to place on record some of his impressions. At the same time, there is one respect in which the visitor, if his itinerary is at all well-chosen, may have an advantage over one who has lived and worked in the country for many years. For so vast in extent is Nigeria and so diversified is its population that even those who have spent years there may know only one particular region and therefore not be qualified to speak of the country as a whole. Further, those who reside in West Africa are apt to become obsessed with its immediate problems and to make the mistake of comparing African achievements with British ideals, and so to miss something of the amazing experiment in which they are engaged. For it may be truly said that West Africa is at the moment the one bright spot in a continent that is otherwise dark indeed.

As my visit to the Gold Coast was virtually confined to Accra and the neighbourhood, I shall not offer an account of that country, but shall confine myself to Nigeria.

If we may leave aside the special area constituted by the Cameroons, Nigeria is divided for administrative purposes into three regions and the territory around the federal capital, Lagos. A brief description of each of these may be of interest. My plane touched down at Kano in the small hours of the morning and a car was waiting to convey me, after breakfast, to the College of Arts, Science, and Technology at Zaria. On the way there, I saw one of the characteristic sights of the North, a camel-train about to set out on its trek across the desert. The North is larger, both in area and in population, than the West and the East taken together. It is strongly Moslem and feudal. Kano is a mud city with mud walls, mud huts, and mud palaces. Outside the old city lies the new city, inhabited by enterprising Southerners who have come there for trade or in Government service. The production of ground-nuts is the main industry, though tin is mined at Joss, one of the few places with a temperature that invites Europeans to settle.

After a few days with an African family in Kano, I flew south to Ibadan, the largest city in West Africa, the seat of government in the Western region, and the home of the University College that

serves all Nigeria. The West is about the size of England (without Wales) and it has a population of approximately 8,000,000. The tribe that sets its stamp on the whole region is the Yoruba tribe, and their women have the retail trade in their hands—or, more often, on their heads! For a Yoruba woman can carry a stationer's or a confectioner's shop on her head, and does not need to lift a hand to steady it even when she curtsies to an elderly relative as he passes by in the street. The Westerner is alert, politically conscious, and athirst for progress—a heady draught from which the Northerner, convinced of his superiority and the glory of his faith, is apt to turn away. The greater part of the region is covered with bush, and towns of the size of Ibadan are built on land that has been wrested from it. Christianity has a firm hold on the educated class in the West, though there is a Moslem element and paganism still retains many.

From Ibadan I flew to Lagos, and found myself at once in an environment that for the first time resembled that with which I was familiar in Hong Kong. Lagos is a cosmopolitan city with the best harbour facilities in West Africa, shops such as the Kingsway store that tempt one with a wide range of imported goods, and public buildings to house the federal administration. Here one meets with poverty as one does not elsewhere, for the street-beggar solicits alms with a Moslem or Christian formula. Lagos proper is crowded on to a small island connected with Yaba on the mainland by a bridge over which the traffic pours as it does in a European city. There are half a dozen well patronised cinemas, with advertisements that appeal to an audience as sophisticated as any in the world. Here, too, the leading schools of the country are to be found: King's College, for the training of a Nigerian élite, Queen's College, its counterpart for girls, the Baptist Academy, the Methodist High School, and last but not least, Lagos City College, an extraordinarily interesting experiment in education sponsored by Dr. Azikiwi, the architect of Nigerian nationalism.

From Lagos I flew to Port Harcourt, an artificial harbour created to serve the hinterland of the Eastern region. It is almost as cosmopolitan as Lagos and is even more modern, being entirely artificial. I watched the process by which palm-oil from the interior is received, tested, refined, and stored in great tanks till it can be shipped. Later I saw something of its cultivation, and how it reaches the port in kerosene tins strapped to the carrier of a bicycle. The Raleigh bicycle is the main means of transport in the East, as the donkey is in the North. It is possible to move one's whole household by attaching one's personal effects to the carrier, while one's wife clutches the handle-bars, with the

baby strapped to her back! Coal is mined at Enugu a town I was not able to visit. The East has leaders many of whom were educated in the United States, and they sometimes prefer American hustle to British conservatism. The Premier is Dr. Azikiwi, and if he provides his region with its own University, as he has promised to do, it will follow the American pattern rather than our own.

In what follows I propose to deal with three aspects of the West African situation: the university colleges, the churches, and the political development.

(1)

The University College of the Gold Coast is situated at Achimota in close proximity to the Prince of Wales's College (formerly Achimota Secondary School), from which a large proportion of its students come. One half is housed in premises formerly used by the school, the other half on a new site connected with the old one by a bus service. Legon Hall on the new site is built to the pattern of an Oxford or Cambridge college, with quadrangles, a dining hall with high table, and a senior common room in which the port is passed round after dinner. English is the medium of instruction and appointments to the staff are made on the basis of merit, irrespective of race. Thus, an African professor may have British lecturers under him, and *vice versa*. There is a Department of Theology, and at the time of my visit the Acting Head was an African, C. G. Baeta, who had been educated at Basel and the Sorbonne. There is a chapel on the old site, with a Dean who has the oversight of student welfare, while Legon Hall has a chapel, a chaplain, a robed choir, and a form of service that unites the practice of the Basel Mission with the Anglican liturgy.

In Nigeria, as has already been mentioned, the University College is situated at Ibadan. Both colleges have a special arrangement with the University of London, under which they teach for London degrees with a curriculum modified to suit local needs. The buildings here are less pretentious than those on the new site at Achimota, but they are distinctly modern, and the chapel, towards which the various churches and missions of Nigeria have contributed, may charitably be described as puzzling. The interior, however, is impressive and invites to worship. I was privileged to conduct Holy Week services there, and on Good Friday and Easter Sunday it was filled to capacity, the congregation being swelled by visitors from Ibadan city. There is a Department of Religious Studies, so-called because provision is made in the curriculum—though not in the appointment of staff—for the teaching of Islamic history and doctrine. It is not likely, however, that any Northerner

would enter for so unorthodox a treatment of his religion as a modern university would be likely to provide. There is some possibility that Anglicans and Methodists will combine to establish a Union Theological College in association with the University College.

I was able also to visit two or three centres at which the College of Arts, Science, and Technology is established. This was originally located at Ibadan, but political pressure resulted in its distribution over the three regions, other centres being opened at Zaria for the North and Enugu for the East. In the Gold Coast there is a College of Technology at Kumasi that does similar work. It is hoped that students will be able to take the London B.Sc. degree at these institutions, but, for reasons that will be given below, much time has still to be spent on work of a lower grade. It is clear that the University Colleges alone cannot supply the needs of the country, and there is a demand for institutions that will turn out their product (language of this kind is actually used!) in a shorter period. Technical training centres for foremen and various types of skilled mechanics are urgently required. I visited one such at Kano, but the Gold Coast is well ahead of Nigeria in this respect. Unless there are these intermediaries between the science graduate and the unskilled labourer, the former's training will be largely wasted.

One of the most serious defects of the educational system in both countries is that so few schools can take their pupils to the level of university entrance. King's College, Lagos is able to provide a full sixth-form training, but nowhere else in the country can this be obtained. The situation is better in the Gold Coast, where some half-dozen schools can now teach to matriculation standard. One result is that what was originally meant to be a College of Technology has had to provide two years preliminary training in Arts and Science (hence the name!) to bring students to the level at which they can enter on a course for a degree. Some would-be entrants are able to attend evening classes, especially in the large centres. Others enter for correspondence courses. Much of the education is in the hands of missions, and it is understandable that they do not command the resources that would enable them to provide the advanced teaching necessary. One solution of the problem, as far as the cities are concerned, would lie in co-operation. Junior colleges might be formed from the sixth forms of several schools and specialists engaged to teach them. In Nigeria there is a tendency for wealthy parents to send their daughters to this country for sixth form work.

Perhaps this is the point at which something should be said of adult education. There must be few countries that can show such

an advance in this respect as the Gold Coast. I attended a conference of the People's Educational Association (the equivalent of our W.E.A.) at Akropong. There would be from eighty to ninety delegates, one quarter of them women, with an average age of under thirty. The business was conducted in English, as all the work of the extra-mural classes must be, since this is the *lingua franca* of the country. Accra boasts a fine community centre, the gift of the United Africa Company, which has been content with a modest plaque to record the fact. This is a hive of educational and other activities and close beside it is a flourishing Y.M.C.A. The best and most accessible evidence of what has been achieved is the new "Pelican" series, expressly written for West African readers. There is full realisation that a democracy cannot afford to leave its people uneducated. In both countries, mass-education propaganda is to be met with everywhere. In Northern Nigeria, a campaign with the name of "War on Ignorance" aims at making as many people as can be reached literate in Hausa as rapidly as possible. The demand for literature in the vernacular is growing there and everywhere.

(2)

What of the churches? I can speak only of the cities, for it was in these that my time was spent. I was in West Africa for five Sundays and preached at least once each Sunday to an African congregation. On no occasion did I see an empty place! Furthermore, at one service—in Lagos—the doors were open and people were standing in the street to listen. At Ibadan on Easter Sunday in the College chapel, there were 170 at the early morning communion service and some 400 at the later service. This congregation, of course, was mixed, and white and black knelt side by side at the communion rail. The Christian section of the community is far ahead of the pagans and the Moslems both in its concern for education and in the provision for it, with the result that the new professional class that is springing up everywhere is to a large extent connected with the Church. Most of the leaders in the Gold Coast and Southern Nigeria have been trained at some stage in missionary institutions. Mission schools have set the pattern followed by Government. The press, which is mainly in English, reports religious activities and in some cases carries a weekly Christian article, while ample provision is made for the broadcasting of Christian services and talks. The Bible of the educated class is the English Bible and in the cities services are usually in English, often with what seems to an outsider slavish adherence to the Book of Common Prayer.

In Nigeria the principal missions at work are the C.M.S., the Methodist Missionary Society, the Sudan United Mission, and the American Southern Baptists. Co-operation between Anglicans and Methodists is excellent and union is bound to come one day. I was told that a representative of the South India Church had been invited to come to Nigeria and give the two Churches the benefit of his experience. There is a vigorous National Christian Council of Nigeria, in which the Church of Scotland, whose work is confined to Calabar, takes a part. In that province there is already joint training for the ministry, and the Methodist and Anglican colleges co-operate at Ibadan, where I was invited to address a joint meeting of the student body and learned something of their problems. In the Gold Coast the Church of England is represented by the S.P.C.K., but it is outnumbered by the Methodists and the Church of Scotland, with which the Basel Mission is associated. These two work with, and at the invitation of, the Presbyterian Church of the Gold Coast.

Great as the achievement of the West African churches unquestionably is, their problems are serious. One of these is not merely serious, it is baffling. This is the problem of polygamy, and of polygamy on the part of those who were born and reared within the church. The African Church, with a cathedral in Lagos, was founded by a break away from the C.M.S. on this point; it permits polygamy to members but not to ministers. It is the largest number of separatist churches to adopt this policy. To quote from an unpublished but authoritative report: "The pressure upon the church to recognise polygamy comes, not from the newly evangelised areas, but from the more sophisticated urban areas and the men of our long-established congregations." Closely connected with this is the advance of Islam, which is more tolerant of traditional practice and lends to polygamy a sanction at once legal and religious. The spread of education will strike a deathblow to paganism. The boys and girls from pagan homes who enter secondary schools will come out as Christians or as Moslems, but which?

One other serious problem brings the West African churches nearer to our own conditions. It is that of the recruitment, training, and remuneration of the ministry. The circuit system is the one that has perforce to be adopted by all the churches. The Anglican vicar with whom I stayed in Kano was in charge of some twenty churches, most of them served by lay readers under his supervision. Thirty years ago, the churches drew the educated youth of the country into their service as teachers and preachers, to-day there are many other opportunities. Who will replace the bishops and

senior ministers when they retire? One missionary in a high administrative position said that he could foresee the time when there would still be men for the country churches but scarcely anyone to speak to an urban congregation. It will be a disaster if the Christian ministry is the one calling that is not educated up to its requirements. Further, the churches are not in a position to pay the graduate minister what the education service can pay him, so that many a man who has been trained abroad gives only a few years to the ministry and then transfers to a government school for the sake of his family.

Politically, both the Gold Coast and Nigeria are moving rapidly towards the status now enjoyed by Pakistan and Ceylon, the Gold Coast being, in this as in other respects, ahead of Nigeria. Under the present constitution, the Gold Coast has an all-African government, with defence and external relations reserved for the Governor. The avowed aim of the government is independence within the Commonwealth in the lifetime of the present Legislative Assembly. And Dr. Nkrumah is aware that the country must be made ready to accept the responsibilities that will then devolve upon it. Steps are being taken to issue a Gold Coast currency, an internal loan has been floated with success, and an advertisement appeared in "The Times" a few months ago for young educated men to fill posts in the external relations service when this is inaugurated. As preparation for the part the country intends to play, a first-class hotel is being built at Accra to house conferences and to provide official hospitality. From the summer of 1955 the Gold Coast took over the civil service, so that any British experts who are needed will in future be recruited direct and not through the Colonial Office. It remains to be seen whether the present unitary administration will continue or whether concessions will be made to the Ashanti demand for a federal constitution.

The Nigerian pattern is appreciably different, as the various regions are so different that a feudal system is the only visible one. The West and the East already have all-African governments elected by the people, the Governor in each case having reserved powers to enable him to defend the interests of British civil servants. In the North, feudalism is so strong and education so backward that most of the Cabinet posts are filled either by emirs themselves or by men in their service: there are also three *ex-officio* members of the Northern Executive Council. The position at the centre is a peculiar one. There is a legislative chamber in which the Northern People's Congress has a majority of the seats, in virtue of the size and political solidarity of the North. To preserve equality between the regions, however, the Executive Council at the centre has ten

African ministers and three *ex-officio* members: the ten portfolios are allocated, one to the Cameroons and three to each region. As the National Council of Nigeria and the Cameroons (Dr. Azikiwi's party) won the federal elections in both West and East, it has a majority in the Cabinet while in a minority in the legislature.

Great Britain has promised self-government in 1956 for any region that asks for it, provided nothing is done to prejudice the working of the centre. It is certain that the West and East will ask for self-government, which will presumably mean that they will take over their own civil service and have the right to recommend to the Crown who is to be appointed Governor. The next Governor in either region might well be an African. The North has so far said that it is not ready to take so decisive a step, and it may be doubted whether it has the experts to take the place of the civil servants who at present sit on the Executive Council. Even if the North elects for self-government, it is hardly likely that there will be any substantial change at the centre. At present, each region is autonomous and the North is resolved not to put itself in the power of a combination of West and East: sooner than that, it would break away and declare itself an independent State. There is no sign that the politicians want to take over defence and external relations; internal development is what interests them, and this is already in their hands.

What are the prospects for self-government? On the one hand, Nigeria suffers from the regionalism and tribalism that dominate her politics; each region has its own party and the rivalry is bitter in the extreme. Corruption, it must be admitted, is rife, and many have come to power without the experience or the training that would fit them to use it wisely. Every country in West Africa lacks a good press; news is subordinated to party propaganda and personal attacks. But there is much to be put on the other side of the account. The West African has a genius for co-operation and community effort, so that he takes naturally to local government. He lives in a society that is still stable and largely based on peasant proprietorship. The people own the land and their standard of living is sufficient to maintain them in self-respect. The deputy Premier of the East, in his book *My Africa,* has gone so far as to say that the basic feature of Nigerian politics is that "everyone has his belly full." It can be appreciated that under such conditions Communism has little appeal.

CORRESPONDENCE

To the Editor, *The Congregational Quarterly*.

Sir,

On the first day of 1956 the Tigerkloof Institution will be taken over by the Department of Native Affairs on three years lease from the L.M.S. The Society may retake possession, if it so wishes, at the end of 1957, after having given twelve months' notice of its intention to do so. Up to six months ago this was a simple case of the taking over by the State of an educational institution under the provisions of the Bantu Education Act. In July notice was given that the Department did not intend to continue Tigerkloof indefinitely in its present location in a 'white' area, and expected that after three years Bantu training facilities would be provided elsewhere. So Tigerkloof falls under the Group Areas Act also.

These are the bare facts of the case, and few happenings in recent years have given more sorrow to supporters of the L.M.S. and all it stands for. There are many of us who from the Sunday afternoon when we dropped our first penny into the 'missionary-box,' have grown up with Tigerkloof, and who feel its passing as a personal and poignant grief. But ought our sorrow to be mixed with shame? This is a question that needs answering. Has there been any base and dishonourable betrayal in a course of action recommended after agony of mind and spirit by our African and missionary brethren of the Southern Africa Church Council of the L.M.S., and endorsed by our Africa Committee and the Board of Directors in London?

Would it have been more honourable to close Tigerkloof down and leave hundreds of students high and dry in the middle of courses for which we had assumed responsibility? Those who have to shoulder the burden of decision do not think so, and their conclusion is the same as that of all societies with a similar problem. Anglo-Catholics share in the following statement of the Episcopal Synod, for example, though a few of their number as individuals are in a dissenting minority:

> "All we are prepared to do is to lease certain of our buildings to the State. The majority of us think that in many cases it would be wrong to refuse to do so. Such a refusal would throw many teachers out of employment, and leave many children without an opportunity of any kind of instruction. It is incompatible with our duty to the African people to take action which might lead to such results. Here we are faced with a grievous choice of evils. We must choose the lesser."

We may be sure that Mr. Strydom and Dr. Vermoerd would have been quite happy for us to decide to close down Tigerkloof, but such a course would be a base betrayal of the African students and staff. It would be a cheap way of giving some of us the comfortable feeling of having kept our hands clean, but African boys and girls would pay for it by the loss even of such educational opportunities as are still open to them.

During the whole of the Tigerkloof negotiations the practical alternatives before us have been either to lease the buildings to the Government or to close down. Could we maintain the work without Government aid, even if in the long run we were allowed to do so? It is probably not fully realised even now that the Government has been paying £15,000 a year to Tigerkloof, while the L.M.S. contribution is £522 and the maintenance of two missionaries. The Government pays, as it has done for many years, more than half the total cost, and apart from the L.M.S. share, student fees account for the rest. Under the Act the Government grant would be cut by 25% in the first year, with probable further cuts later. Would our churches in this country undertake this extra burden from January, 1956? And for how many years thereafter would they keep it up? Would the L.M.S. Board be acting realistically and responsibly if it sought to commit them to it?

No one can cover in a few paragraphs a complex and unique situation like that in South Africa to-day, and the place of the Mission within it. Certainly no analogy can be drawn between a Church which is part of the community forming a sovereign State, and a missionary society which by its nature comes in from outside, and whose standing within the State is largely permissive. Christians in this country no doubt have a duty to seek to do more than express their opinions on the policies followed by the Union Government, but even UNO has not so far been conspicuously successful in securing discussion, still less action, on the 'domestic' concerns of member States. It may be doubtful whether the situation can yet be saved in the Union, but our concern is not with South Africa alone, and there is a duty laid upon us now that we should watch the Protectorates, and all the dealings of the Union and British Governments with and about them. There, and in the Central African Federation, we can have some influence on the political future of the African, and in that struggle may yet serve him in the Union also.

I am the present L.M.S. Secretary for the Africa field, but in writing thus I speak for myself and not necessarily for the Society.

Yours truly,

A. F. Griffiths.

REVIEWS

The reviews are in four divisions:

Theology and relevant studies: works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work: books concerned with the daily application of religion and its popular exposition.

Miscellanea: a limited selection from current general literature.

Periodical publications.

THEOLOGY

AND RELEVANT STUDIES

The Protestant Tradition: an essay in interpretation. By J. S. WHALE. Pp. xv + 360. Cambridge University Press. 21s.

Completing the Reformation: The Doctrine of the Priesthood of All Believers. By WILLIAM ROBINSON. 70 pp. Lexington (Kentucky) College of the Bible Press. $1.

The Beginnings of Quakerism. By WILLIAM C. BRAITHWAITE. 2nd edn., rev. by Henry J. Cadbury. Pp. xxviii + 607. Cambridge University Press. 25s.

With Freedom Fired: the story of Robert Robinson, Cambridge Nonconformist. By GRAHAM W. HUGHES. 123 pp. Carey Kingsgate Press. 8s. 6d.

How good it is to see Dr. Whale writing again! His manner is just the same as when, fifteen years ago, his *Christian Doctrine* was avidly devoured. Eloquent, dramatic and declamatory, he prefers paradox and antinomy to balance, and strews his pages with epithets such as 'truculent' and 'defiant,' 'appalling' and 'grotesque'. "His stimulating but somewhat wayward book", to use his own comment on Nygren's *Agape and Eros*, consists of 113 pages on Luther, 52 on Calvin, 50 on the sect-type and 115 on Modern Issues (Roman Catholicism, totalitarianism and ecumenism). The pages on Luther and Calvin are very good, those on the sect-type poor, and those on Modern Issues, again, very fine. The brilliant sketch of the varying relations of Church and State through the centuries down to 1600, which makes up most of the chapter on totalitarianism, is one of the best things in the book. But what, one wonders, is it doing here? Resistance to totalitarianism, for that matter, is not peculiar to Protestantism; nor is the ecumenical movement intended to be pan-Protestant. Again, is the sect-type, here studied under the helpful titles of the personal, the voluntary and the spiritual principle, only or adequately represented by David Joris, Henry Barrow and John Robinson? Neither the sect-type nor the Protestant tradition ended in 1620. From a title so fine one perhaps expects too much; but where is the tradition of learning in Dutch Protestantism, of hymn-writing in German, of liberty of conscience and independence of character in English? Where is the re-creation of the fellowship of believers, where the renewal of a larger hope brought by Wesley, where the missionary concern of Carey and Livingstone? Dr. Whale's book would be better entitled *Reformation Issues and Today*. On that subject it contains many insights; and it scintillates with epigrams, his own as well as others'.

Fortunately, some of the aspects of the tradition which Dr. Whale neglects or touches lightly are treated in other books which have appeared recently. Dr. Robinson's pamphlet is slight but supplements Dr. Whale on Luther and Calvin in its study of 'The Forgotten Doctrine of Vocation', while its title, *Completing the Reformation*, suggests the dynamic expectancy which is another mark of the sect-type. *The Beginnings of Quakerism* is a welcome reprint, with corrections and 52 pages of additional notes in reference to recent research, of a book published in 1912, which has taken its place as a standard work marked by a rare combination of spiritual perception with accuracy and attention to detail. It is an 'external' history, and its directly theological judgments are few and embedded in a narrative descriptive of life, not thought; but the closely-knit, yet unauthoritarian, fellowship to be found among the first Quakers, here described so effectively, was a contribution to the Protestant tradition of great importance.

Mr. Hughes' excellent little book about Robert Robinson is, again, a straight biography; but Robinson, now hardly known save as the author of "Come, thou fount of every blessing", is a telling instance of another type of Protestantism. In Mr. Hughes' opening words: "Some men are Protestant born. To question and to dissent is their very nature. . . . Through all their deeds and words there burns the ardent spirit of freedom". Robinson's questioning and championship of liberty led him eventually through a ministry first Congregational and later Baptist, to the heterodox position then kindly known as 'Rational Dissent'; but what of it? "The right of private judgment," he stated roundly, "is the very foundation of the Reformation."

Sola scriptura, as Dr. Robinson reiterates, is fundamental to Protestantism: Chillingworth, despite a jibe from Dr. Whale, remains central in the tradition. Yet as to the nature of Scripture's authority Protestants seem divided and uncertain: witness the recent correspondence in *The Times*, and subsequent broadcast, on Fundamentalism. One form of the problem is the authority of the Canon. How, as Bishop Gore asked, can Protestants retain the Canon as authoritative if they sit loose, as many do, to the creeds as formulated and the church-order as established at the same time, and by the same authority, as the Canon? What, again, is the authority for interpreting Scripture and where does it reside? The 'New Learning' on which Cranmer and other reformers relied has proved a dangerous tool, undermining by degrees many positions supposed indubitable; yet to take refuge in an uncritical 'book-religion' would be dishonest. It would also be antiquarian and dead; yet, when Rome, becoming Modernist overnight (as a Capuchin friar has remarked), goes beyond the *traditio passiva* of the Council of Trent to *traditio activa* as the living authority which justifies the proclamation of a new dogma, such as the Assumption of the Virgin, we draw back as uneasily as when we see private judgment leading Robert Robinson to something like Unitarianism.

These are some of the questions raised by a reading of these books, especially Dr. Whale's; and if, as he says, in "skating speedily over the thin ice of many a dogmatic controversy", he does not answer them, he cuts some very pretty figures. GEOFFREY F. NUTTALL.

Free Churchmanship in England, 1870-1940. By JOHN W. GRANT. 418 pp. Independent Press. 19s. 6d.

It is safer to write history about some more distant period than 1870-1940: the dust of the controversies is more settled, and it is easier to get things in proportion. Nevertheless, we are grateful to those who will take the

risks of the more difficult enterprise, and offer us an interpretation of the more immediate past.

Dr. Grant has chosen a fascinating subject; he has studied his sources carefully and documented his work fully; and, although he does not scruple to let his own bias be obvious, he is in general very fair in his judgments. His sympathies lie with that strain in Congregationalism which derives chiefly from the Savoy Declaration and John Owen: this he would regard as "classic" Congregationalism. From this point of vantage he surveys the complex story of Free Churchmanship in England during the period of its chief political influence, its most untheological thought, its most amorphous churchmanship, tracing the influence of the New Theology and (political) Liberalism, and the reaction of more recent years in favour of reunion, church order, liturgical tradition and a more scriptural attitude to theology and churchmanship. By no means all will agree with every judgment; but no main feature remains unmentioned. Those who think that this is not the proper house to build with these bricks must be thankful for such a fine collection of bricks.

In general I agree with Dr. Grant's point of view and accept his conclusions; but there are several points which it seems proper to raise. For one thing, he seems to have drawn most of his evidence from Congregationalist sources; and, while this might not much affect his ultimate conclusions, it would have been interesting as well as proper to his theme to have used more evidence from Baptist and Presbyterian sources. This seems to be especially true of the latter half of the book, where Dr. Grant deals extensively with the part played in Congregationalism by N. Micklem, J. S. Whale and B. L. Manning: it is here that the book becomes less representative of Free Churchmanship as a whole than it surely should be. It might also be argued that it is a fault in the book that, while the defects as well as the strength of the political Nonconformity of an earlier generation are well described, almost nothing is said of the political outlook and activity of Free Churchmen today. It seems clear that the apparent triumphs of 1906 have produced different results from those which many people now desire; but it is not enough to show where our fathers went astray, if that is really the final judgment upon them: we need the sort of analysis which will enable us to be wiser in our own generation. If it has to be said that modern Nonconformity is relatively impotent politically, the reasons call for examination. Moreover, it is surprising that what is said about Free Churchmen and biblical criticism is not more detailed and more securely gathered together. We owe a tremendous debt of gratitude to the theological liberals who set us free from a false veneration of the Bible and to those more recent scholars who have led us through the analysis of the Scriptures to a deeper understanding of their total message; and it is surely due to this at least as much to a revival of interest in 'classic' Congregationalism that such fellowships as the Church Order Group have come into being. One further question remains. Up to 1907 Dr. Grant traces the untheological, merely democratic view of the Church which was characteristic of that day; but with the chapter on 1908-1918 we are suddenly confronted with "a renewed emphasis on the supernatural quality of the Church's life", as evidenced in J. D. Jones's Chairman's Address for 1909. It would have been most interesting to have been given some explanation of this change: why was it that at about that time within the three denominations a deeper view of churchmanship began to prevail?

To ask for more is usually a sign of appreciation; and so it is here. The

book makes a real contribution to the study of an important period of Free Church history. There is a full bibliography and a good index.

JOHN HUXTABLE.

The Bible Today. Described by Christian Scholars. 208 pp. Eyre and Spottiswoode (for *The Times*). 25s.

Thirty articles, all by leading Biblical scholars in this country, which deal with historical, social and literary aspects of the Bible, appeared in a special supplement to *The Times* in June last year (1955) and are here reprinted in slightly fuller form with some new material and thirty-seven illustrations. It is only by comparison with the original cost of a shilling that the price of a more permanent copy may seem dear. As most books go today, it is normal value for its size; as many books go, it is very good value indeed. It furnishes a resounding answer to the accusation so often still levelled by the ignorant that Biblical scholars are backwoodsmen, or that they approach the task of interpreting the Bible with blinkers on. The writers are all specialists and the range of their writing is immense, covering as it does language, archaeology, text and canon, translations from Wyclif onwards, Bible societies, and the worship and music which are rooted in the Bible. There is a very good index. It is unfair to single out any particular articles where all are uniformly good, but those on the literary growth of the Old Testament, on the ministry of Jesus, on St. Paul, on English versions since 1611, and on metrical psalms and paraphrases may be noted as examples both of writing which is penetrating and interesting and of the ground covered. The introduction speaks of men and women of this modern age to whom "the Bible speaks in language no longer intelligible about things no longer credible who have an idea that 'science' and 'higher criticism' have knocked the bottom out of the Bible." This book goes a good way in helping them to discover what the Bible is and what it says.

W. GORDON ROBINSON.

The Cross in the Old Testament. By H. WHEELER ROBINSON. 192 pp. S.C.M. 10s. 6d.

New Testament Theology. By ETHELBERT STAUFFER, translated by John Marsh. 373 pp. S.C.M. 25s.

The S.C.M. Press has served the Christian reading public well in reprinting under the general title of *The Cross in the Old Testament* three smaller books by the late Principal H. Wheeler Robinson—The Cross of Job (1916), The Cross of the Servant (1926) and the Cross of Jeremiah (1925). Dr. Robinson had also planned to write on The Cross of the Psalmists, but this unhappily was never written. All three books belong to a type which is all too rare, in which the fruit of profound scholarship is presented systematically, clearly, and untechnically, for the benefit of the general reader. It is true that it is thirty years, and in one instance almost forty, since these books were written. During that time scholarship has not been inactive; new themes have been mooted in the discussion of these very books; the style of writing has changed; the literature with which the general public may be thought familiar has altered, too. But the substance has not changed so very much; and until the books here considered are re-presented by another mind in a more modern idiom, many readers will gladly continue to sit at the feet of Dr. Wheeler Robinson.

The second book is of a different kind. It presents New Testament thought as a systematic whole, finding its unity in 'salvation-history' (Heilsgeschichte) centred in Christ. Though the first edition was written

in 1938, its forceful and readable translation which we owe to the Principal of Mansfield College may strike the English speaking reader with the impact of something new. The book does, indeed, need to be read at least three times—once to get the feel of it, once to thrill to the wide and deep sweep of 'the Christocentric theology of history in the New Testament', and once with critical eyes to ask just what this method of looking at the New Testament implies. For this is a disturbing book which needs careful consideration. Three questions may be raised here. If we expound New Testament thought 'with mathematical precision', even with the learning and range and brilliance of Professor Stauffer, can we avoid being dogmatic on a great many issues on which no such certainty can be reached? Again, does such a systematic presentation take seriously historical research or does it rest essentially on a harmonistic basis? The fact that Professor Stauffer treats the Johannine literature as a unity virtually going back to the apostle John gives to the Book of Revelation a quite determining place in his conception of the unity of the New Testament. And if Professor Stauffer writes for those 'who look to the Bible for an answer to the ultimate problems of life', how can he evade the question of how the objective is related to the normative, or the issue of truth? The book is emphatically one which needs discussion; but there will be a broad agreement with his concluding thesis: 'The so-called history of religion in primitive Christianity is a history of theology from its beginning, from the self-interpretation of Jesus'.

H. CUNLIFFE-JONES.

A Critical and Exegetical Commentary on the Book of Amos. By RICHARD S. CRIPPS. 365 pp. S.P.C.K. 25s.

This is the second edition of a work first published in 1929, and seen through the press now after the author's death by D. M. G. Stalker of Edinburgh. The main Commentary has been left largely unaltered from the original edition, with an extended Preface and Bibliography added to bring it up to date by reference to more recent scholarship. The text printed is that of the Revised Version, to which sundry emendations are suggested, often without indication as to whether the author accepts them or not. It would perhaps have been better if he had introduced those he accepted into the text, making a new translation in the style of the R.V. It is a competent Commentary for the general reader, requiring no special knowledge of Hebrew, with 43 pages of Additional Notes, and more extensive notes, e.g. on anthropomorphic ideas of God, for more advanced students, and four Excursuses on special topics (Divine Names—he uses "Jehovah" in preference to "Yahweh" or "the Lord"—Jehovah's Relation to Israel, and two on Animal Sacrifice. The printing is generally accurate, though W. F. Albright (p. xix) and G. B. Gray (p. 288) appear with strange initials.

A. M. PRICE.

The Pseudo-Cyprianic De Pascha Computus. By GEORGE OGG. 42 pp. S.P.C.K. 6s. 6d.

Dr. Ogg here translates and annotates the earliest extant work on the computation of Easter. One of the two manuscripts, probably rightly, does not attribute the tract, written in the year 243, to Cyprian. Its purpose is to supply Christians, who had formerly been dependent on Jewish sources for finding out the date of Easter, with a system of their own. This system, based on a cycle of 112 years, in which the Passover is supposed to return to the same day of the month and day of the week, is clearly explained in G. Salmon's article *Chronicon Cyprianicum* in Smith and

Wace, *Dictionary of Christian Biography*, but it is a defect of Dr. Ogg's short introduction that he does not adequately explain it himself. The computist assigns the birth of Christ to Wednesday, 28th March, the day of the creation of the sun and the moon, and the Last Supper to Thursday, 8th April, in the year 28, i.e. 215 years before the fifth year of the emperor Gordian (A.D. 243). Although he finds proof of the soundness of his system in the fact that in the year 243 Easter actually fell on 26th March, as he had calculated, we are left wondering because we are not told how he arrived at 12th April as the date of the first Passover, on which everything else depends. It will be clear that this small book has only a limited appeal, but we are grateful to Dr. Ogg for another important contribution to the study of ancient chronology. On page 33 "Nabonidus" is thrice spelt incorrectly.

A. J. B. Higgins.

The Religious Orders in England. Volume II: The End of the Middle Ages. By Dom David Knowles. Pp. xii + 407. Cambridge University Press. 45s.

To medieval piety there is, perhaps, nothing so central as monasticism. The monasteries rise as it rises; at its high noon they flower; 'and when their bloom dislustres',

> Then summer hath a shortening day,
> And steps slow to decay.

The centrepiece of this volume is the abbey of St. Albans. It not only produced a series of distinguished abbots, notably Thomas de la Mare (d. 1396), a fine reproduction of whose brass forms the frontispiece. It was also 'remarkable above all others for a constant tradition of historical writing', which 'never failed till the very end of the Middle Ages: there was a vigour in the air breathed in that great abbey'. Second only to St. Albans in the distinction of its priors and the high continuity of its traditions, with 'a place apart and a recognizable individuality among the monasteries of the later Middle Ages', is Durham: 'there was a *genius loci* at Durham, as at St. Albans'. Like other great historians, Professor Knowles is always sensitive to the spirit of place. The path across the fields from Durham to Finchale, the sound of the surf on Farne Island, the oaks on the skirt of the high moors at Mount Grace stir him deeply. On the great East window at Gloucester, for instance, he writes :

> Perhaps only those who have known by long experience year in, year out, what rest is given by natural light to eyes tired by glare and shadow will feel the full refreshment of Gloucester choir, and only those who have watched the dawn stealing upon the end of a long Office—*lux intrat, albescit polus, Christus venit*—will know how the shafts of June sunlight over Cleeve brought hope and faith to many who saw that great window gleam in the level rays.

The passage may serve to illustrate something which gathers significance as one reads the book: namely, that it is written by one who knows the monastic life from inside and who believes in it. The marks of the master are everywhere apparent: in the comprehensiveness and grand sweep; in acquaintance with the little things like the marks on the stones at Durham where the novices played parlour games, or the mutilation of the stones at Westminster where wooden book presses were erected; in the ability to present with equal ease and clarity the chantry system, the extent and character of a monastic library, or the change in the monastic economy from exploitation of lands to a system of rents, and in each case to show

what it meant to depend upon 'a deathless master', 'an undying community'.

Most impressive of all, however, just because they come from one who cares, is the severity of Dom David Knowles' judgments. Very painful it is to go with him seeking holiness and finding none: even in de la Mare he feels that 'the ultimate touch of holiness is wanting'. A noble exception may be made in the case of the Carthusians, who 'stood above the level to which satire or contempt could attain' and 'proved themselves capable of holding fast, in the darkness of faith, to the teaching of Christ'; but 'the population of the whole group was less than that of a single great abbey of black monks in the twelfth century'. Elsewhere we see, more and more, the loosening of discipline in the frequent relaxation of the Rule and in the increasing desire for personal privileges and exemptions. Papal permission to individuals to possess money or books or private chambers was granted 'with a liberality that suggests a purely routine issue'; yet in every case it entailed a breakdown in the common life. It arose in part, it is suggested, from the monks' increasing experience of university life. Their house at Oxford 'never became a family'; and 'the long usage of private rooms, and the disposal of one's daily work and movements, must have made it inevitable for university monks to expect similar indulgences on their return home'. Whatever the cause, at episcopal visitations 'in some cases complete decadence was manifest; at others only a general want of zeal'; yet 'all the bishops concerned acted with an extreme leniency'. At best, too often, there was 'a fixed routine governed by customs and conventions', 'custom, which no one was prepared to change'; and 'when once the strength and simplicity of the spiritual purpose had gone the system was doomed'.

It is a terrible indictment, the more terrible because of what, in fidelity to truth, it must have cost the writer; the more terrible also because it affects so much more than simply the monasteries:

> The fifteenth century saw no great English churchman and no English saint. When all has been said that can be said of causes and influences, in things of the spirit it is, humanly speaking, the men that matter, and they were not forthcoming. GEOFFREY F. NUTTALL.

Juliana of Norwich: An Appreciation and an Anthology. By P. FRANKLIN CHAMBERS. 224 pp. Gollancz. 15s.

Selections from the Journal of John Wesley. Edited by HUGH MARTIN. 176 pp. S.C.M. 8s. 6d.

Nothing could more clearly illustrate the wide and various aspects of the Christian faith than the contrast between the subjects of these two volumes. John Wesley's life spanned almost the whole of the eighteenth century and the Journal of his travels is a leading document of the period. Dr. Martin in this beautifully produced little book has given us enough in this selection to exhibit the continual and varied activities of this remarkable man in England and in America—enough, that is to say, to send us at once to the Journal itself with its inexhaustible storehouse of interest. The book comes in the series "A Treasury of Christian Books."

With Juliana of Norwich we are in the cloistered cell of an anchoress of the fourteenth century. That century witnessed a wonderful flowering of personal religion which found its expression in mystical language and so escaped the adverse attention of ecclesiastical authority. Movements were going on all over Europe and in England itself, where the great plague and its effects had caused widespread social unrest and even

rebellion. In spite of all this, or perhaps because of it, there was a genuine turning to God, and Juliana of Norwich was one of the most striking figures of this religious revival. She had sixteen visions or "shewings," as she called them, and her book 'Revelations of Divine Love' was an attempt to interpret these visions. Secure in her love of God and in God's love for her she could lift up her head in the midst of all the distresses of the time and declare that in the providence of God "all shall be well". This charming devotional classic was to all intents and purposes lost for five centuries, but since its publication by Grace Warrack in 1901 it has become increasingly popular. This latest edition should secure for it a still wider public. Mr. Chambers, who was a Baptist minister in Norwich, has done his work well. He gives an admirable introduction and his selections are judiciously chosen, being presented freed from those archaisms in the original which made it a literary curiosity rather than a book speaking to our present condition.

Henry Carter, C.B.E. By E. C. URWIN. 127 pp. Epworth Press. 8s. 6d.

Henry Carter (the title adds "C.B.E.", apparently to distinguish him from Henry Carter of Cambridge) was a Methodist of the Methodists and a Wesleyan at that. He wrote two books on the Methodist witness and rather gave the impression that in John Wesley was still to be found all the wisdom of the ages. Yet, paradoxically enough, Carter was a very notable ecumenical figure and wore himself out in all kinds of good causes. In his later years he was tireless in the cause of refugees and did more than any other man in effectively directing the attention of all the Churches to this open sore of the post-war world. He was a founder of the Joint Council of Christians and Jews and his wide charity made him beloved by all with whom and for whom he worked. His energy and his passion for social righteousness together with his clear-headed statesmanship made him the most effective advocate that the temperance cause has ever had, and he was continually in demand for Royal Commissions and Committees. He was a strong pacifist, but instead of just leaving it at that he devised an admirable and acceptable alternative to military service in the Christian Pacifist Forestry and Land Units. He was a man in the true succession of Frederick Denison Maurice, Scott Holland, Gore, and Hugh Price Hughes, and it is one of the mysteries of ecclesiastical politics that he was never called to the chair of the Methodist Conference.

Mr. Urwin, his successor in the Methodist Temperance and Social Welfare Department, has written a somewhat inadequate memoir with too much detail and not enough about Carter's own position. What, for instance, were the issues that divided him from other social reformers of his time on the temperance question? What was the nature of the opposition that he had to meet in his own church? Mr. Urwin has done as well as could be done in a little book, but Carter is really a subject for a larger critical biography. A. VICTOR MURRAY.

Religious Freedom in Spain: Its Ebb and Flow. By JOHN D. HUGHEY, JUNR. Carey Kingsgate Press. 211 pp. 15s.

A little more than half a century ago Unamuno, in an essay entitled "Religion and Country", referring to current criticism of lack of patriotism in the nominee to the see of Valencia, protested against the association of religion with patriotism. This association has been at the root of Spanish policy towards Protestantism, for Catholicism has become identified with *españolismo*. The good Spaniard is a Catholic; the Protestant is a bad

Spaniard. Just as there is National Socialism and National Communism, so there is a National Catholicism, the most virulent form of which has existed and still exists in Spain, though there is no way of ascertaining the extent of its grip on the population. Dr. Hughey has admirably, if rather unimaginatively and within a narrow compass, described the attempts to gain religious freedom, and not only tolerance, in Spain in the face of opposition which is as much nationalist as it is Catholic. How many Protestants there are in Spain it is difficult to say; various estimates are given: 11,000 communicants, 20,000, half of whom are foreigners, and a total body, including adherents, of 40,000. Whatever the number, Dr. Hughey shows how dependent Spanish Protestantism is on Anglo-Saxon assistance, chiefly Baptist, Methodist and Congregational. Even during the years following the constitutional revolution (liberal) of 1868 it made little headway, and even now it suffers from the bane of Protestantism: multi-denominationalism. In his lucid and thoroughly documented history Dr. Hughey, who is Professor of Practical Theology at the Baptist College at Ruschlikon (Zurich), has made one thing among others clear: that only under 'liberal' governments is there any hope for religious freedom in Spain. In 1868 and 1931 such freedom was granted, only to be withdrawn or mutilated under conservative and nationalist governments. The disabilities which Spanish Protestantism now suffers are more severe than any church suffers in most Communist countries, where the most vocal complaints against intolerance are made, of course, by Roman Catholics.

Dr. Hughey's valuable book inclines to pedestrianism in style, which is perhaps due to the exigencies of space and to his lengthy summaries of Spanish parliamentary debates. It would have gained in interest had the author told us more about the attitude of Spanish intellectuals towards religious freedom, and also from the inclusion of some of the more picturesque details of the 1868 revolution. It is, however, a careful historical narrative and shows what the world loses through the passing of liberalism.

GERAINT V. JONES.

Christian Words and Christian Meanings. By JOHN BURNABY. 160 pp. Hodder and Stoughton. 9s. 6d.

The Jealous God. By LESLIE PAUL. 115 pp. Bles. 7s. 6d.

Why Bishops? By H. E. W. TURNER. 64 pp. Church Information Board. 3s. 6d.

Can the language of theology and religion be translated into everyday speech? Although many demand that the problem of communication be solved in such a way, Professor Burnaby is not sure that it is a possible undertaking; and so he sets himself a more limited objective; and for an interesting reason. He holds that, since the world is very little disposed to listen to the Church, for a point of contact with the world we must look to the ordinary Christian believer who is ready to talk about his faith; and that such a person may be the better equipped for this task, he should be instructed in the meaning of the great words of the Christian vocabulary. As it turns out, Mr. Burnaby gives more than this, for any vital discussion of such words as 'love', 'faith', 'grace', 'sin', and so on, inevitably involves a consideration of Christian doctrine as a whole, since none of these words may be studied profitably in isolation from one another. The discussion is vivid and penetrating, for the author is not only learned in his subject but equally well-versed in personal religion. His exposition rests not only on exact exegesis but also on a sound understanding of the human heart.

While it is not possible here to follow its argument in detail, it is worthwhile to draw attention to three striking features of the book. It is interesting, for instance, to observe how well Professor Burnaby's thinking chimes in with the "radical personalism" associated with the names of Oman and Farmer: this leads him at one point to comment on "punctual adherence to dogmatic formulas" and to speak of conditions for membership of the Church in terms eminently acceptable to Congregationalists (pp. 46-7). There is, again, a lucid discussion of grace, which is illustrated by as succinct an account of Augustine's controversy with Pelagius as could be desired—with Pelagius in the role of an ardent campaigner for moral rearmament! Again, one of the most valuable features of this book is the author's way of relating grace (always the activity of the gracious God and not the property or condition of the Christian) and freedom ("to be free is to be sure of where you would go and to act accordingly").

Leslie Paul's book is very different; but it, too, demands a consideration of the whole of the Christian Faith. It is a discussion of what the commandment to love God really means; and it reminds one of Professor Burnaby's book at least in this, that the author combines a firm grasp of his theme with a deeply sympathetic understanding of the human situation. Mr. Paul casts his book into the form of three meditations; and the first (and longest) treats both of God's love for men as well as their love for him; and this gracious relationship, understood in a way which reveals the influence of Buber, is expounded along the line that love is the "acceptance of the *burden* of another's existence". It is not difficult, therefore, for Mr. Paul to speak of "this bitter pain of love"; and it is this tragic understanding of his theme which leads him to a profound discussion of the jealousy and the wrath of love, in which he speaks of the necessity of love's wrath to human dignity, since the absence of such wrath would imply an ultimate contempt: such wrath "is the flash of God's anger which reveals to us the value he sets on his love" (p. 54). The second meditation treats of the intellectual love of God, and is a plea for intellectual integrity and vigour as we seek to understand the world and life in the light of God's gracious self-disclosure; and the third, "the surrender of the soul", is an attempt to evaluate the force of "with all thy soul" and "with all thy strength". This is the least effective part of the book, chiefly because its argument is fogged by undue attention to the pantheistic mysticism of Wordsworth and Jefferies. The issue seems to be that these two phrases in the commandment refer to adoration and self-commitment; but it may well be thought that such a conclusion would have been better reinforced by different illustrative material.

These two books remind us how little denominational barriers seem to matter in theological discussion and encounter, and how near we Free Churchmen are to at least some Anglicans in the essentials of the Faith; but Professor Turner's popular exposition of the episcopate forces us to remember that the barriers are real. As is to be expected, this is a much more moderate statement than some Anglicans would press upon our attention; and, again as is to be expected, the evidence is handled with scholarly precision. Nevertheless, the author cannot come to the point of thinking that non-episcopal Churches are really equal to those with the apostolic succession. He cannot think that we shall ever recover the lost unity of the Church and of wholeness of faith in Christ without the restoration of "their natural expression and their historical symbol". It is around this issue that the debate must continue.

The Claims of the Church of England. By CYRIL GARBETT. 160 pp. Hodder and Stoughton. 4s. 6d.

World Problems of Today. By CYRIL GARBETT. 186 pp. Hodder and Stoughton. 4s. 6d.

The first of these two books is an abridged edition of a work which appeared first in 1947 and was duly reviewed in this journal. All that is essential to the main purpose of the book has been retained; and many will be glad to have this handier edition, for this broad, tolerant and judicious statement of the Anglican position will enable many Free Churchmen to understand it with increased sympathy. High office has not blurred the Archbishop of York's perception any more than it has stifled his conscience; and it will be interesting to see in years to come how far the development of the Church of England will conform to his insights.

The second book is a collection of some addresses and sermons on such themes as The Church in the World, The Christian Standard of Conduct, Christianity and Communism, The Colour Problem, Church and State. It is not difficult for the reader of these utterances to understand why it is sometimes said that the Nonconformist Conscience has often been vocal in recent times chiefly through the Archbishop of York. While not all will agree with all his judgments, no one will dissent from the conviction on which these addresses rest, that the Christian Faith demands that the Christian shall see the whole of human affairs in its own light. On the basis of this conviction, the Archbishop assumes a prophetic role, albeit with a moderation not always vouchsafed to prophets. One is struck with the sanity of his treatment of the colour problem, for instance, which is all the more effective an indictment of racial prejudice simply because it does not say too much; and it is an interesting testimony to the change in the ecclesiastical atmosphere over the past fifty years or so, that many Free Churchmen would now share the Archbishop's fear that nowadays disestablishment would be interpreted as a national repudiation of religion. Can the Church *in*—rather than *of*—England be so related to the State that it is as free as the Church always must be, and at the same time the State make public recognition of the lordship of Christ? There are few more important or more intractable problems than this. JOHN HUXTABLE.

Gospel of Sufferings. By SOREN KIERKEGAARD. Translated by A. S. Aldworth and W. S. Ferrie. 150 pp. James Clarke. 10s. 6d.

Kierkegaard. Selected and Introduced by W. H. AUDEN. 184 pp. Cassell. 12s. 6d.

No other external event made so deep an impression upon Kierkegaard as the affair of *The Corsair*, Copenhagen's comic newspaper, in the columns of which for about a year he was held up to ridicule with devastating effect. It emphasized his isolation from ordinary men, made him aware of suffering as an inevitable part of following Christ, and transformed his talent for writing into a Christian vocation. Among the early fruits of that transformation are these seven discourses under their title *Gospel of Sufferings;* together with *Purify Your Hearts* and *Consider the Lilies* they form a trilogy, published in 1847 as *Christian Discourses in a Different Vein.*

Kierkegaard understood Christ's earthly life in terms of suffering; and the life of the Christian man he took to be an imitation of Christ, especially in the tribulation incurred through obedience to God. But in these discourses he dwells, so to say, in the eye of the storm, describing the joy which lies at the heart of sufferings, the lightness of the Christian's burden—lifted

high in the scales by an 'eternal weight of glory'. He proclaims the certainty of God's love in suffering, 'for to be loved by God and to love God is to suffer', and examines that courage to suffer which, in the Christian warfare, wrests initiative from the enemy and turns ruin into victory. With the insight of the genius who looks in upon himself and the authority of the Christian sufferer, Kierkegaard expounds what must be, to multitudes, the most meaningless element in our human life.

Kierkegaard is particularly vulnerable to misunderstanding, but Mr. Auden's anthology, selected from twelve works, including the *Journals*, presents with sympathy and comprehension the substance of his thought and faith. The compiler regards Kierkegaard not as a poet or philosopher, but as a preacher, "an expounder and defender of Christian doctrine and Christian conduct". The introductory essay treats with lucidity of Kierkegaard's understanding of 'the existential', and of the aesthetical, ethical and religious stages. Exact sources are not quoted, but the excerpts appear in five main sections dealing with the present age, the three 'stages', the subjective thinker, sin and dread, and the paradox of the God-Man. Through this brief but excellent medium it is to be hoped that more persons may be introduced to Kierkegaard, especially those whom he might have described as 'my reader'. CONRAD BONIFAZI.

The Kingdom of God in Bible and Church. By JOHN BRIGHT. 292 pp. Lutterworth. 30s.

This is an important book on an important subject. It is addressed to "the general reader of the Bible", but it has much to give to the minister and theologian. The author treats his subject historically. He begins by tracing the idea of the Kingdom in the history of Israel as seen in the Old Testament, continues into New Testament times, and concludes with a discussion of the Kingdom in modern thought.

The book is loaded with footnotes and references to current literature. This feature is too prominent to be satisfactory, especially from the point of view of the "general reader." On the whole the authorities referred to are handled judiciously, but on many occasions a discussion by the author himself would have been more helpful. Another feature of the book is the wide range of subjects taken up in the course of the argument. To mention but a few of these, they include such topics as the Nature of the Church, the Idea of the Covenant, Eschatology in its several varieties, the relation of Jesus to the Kingdom and the concept of the Kingdom. All this lends variety to the work and keeps up the reader's interest; but the inevitable result is that some of these subjects are not at all adequately discussed. For example, although "realized eschatology" is referred to and given a qualified approval, no real indication is given as to how far the author is prepared to go with Dodd. It is not enough merely to refer in a footnote to discussions to be found elsewhere.

The best chapter is the eighth wherein the author deals with "The Kingdom and the Church". It has the merit of bringing into a unity the teaching of both the O.T. and N.T on the Kingdom. The literary forms of expression could be improved. The word "total" is overworked, the author actually writing "more total" and even "most total"! But in general this is a timely and able piece of work.

Discovering Buried Worlds. By ANDRE PARROT. 128 pp. S.C.M. 7s. 6d.

This is a lively book in the series "Studies in Biblical Archaeology". There are 30 photographs and five maps. Information is imparted in an

interesting way and the reader is made up-to-date on topics connected with Hittites, Sumerians and with the discoveries at Mari, Nineveh and Ras Shamra. There is a thrilling chapter on archaeologists and their new techniques. JAMES WOOD.

The Interpretation of Dreams. By SIGMUND FREUD. An Entirely New Translation by James Strachey. 692. pp. Allen and Unwin. 21s.

Freud first wrote this great classic in 1899; it passed into no less than eight editions within thirty years, during which time he made a great many changes and additions. The first English translation was by Dr. Brill of the Third (Revised) Edition in 1913, but Mr. Strachey now presents us with a volume which includes the changes in Freud's book up to its last publication. More fortunate than Brill he had available the published correspondence between Freud and Fliess, which throws considerable light on the development of this work. The translator's historical survey makes most interesting reading, for it gives us glimpses of why Freud decided to write on dreams and when to offer it for publication; he also indicates the purposes of the change and modification appearing after the third edition, which baffled most readers. In addition Mr. Strachey provides us with an abundance of explanatory notes all of which are useful, also an up-to-date bibliography and an extensive index. To students interested in Freud's readiness to amend his previous formulated concepts on the ground that "much has taken place in the world and much has been changed in our views about the neurosis" this new translation is a most valuable volume.

New Concepts of Healing. By A. GRAHAM IKIN. 186 pp. Hodder and Stoughton. 12s. 6d.

This is a well balanced book which makes a strong plea for co-operation between doctors, psychotherapists and clergy. The author is fully aware of the magnitude of healing work and recognizes the different fields that belong to the various specialists, so that there is no brushing aside of the importance of diagnosis and the correct approach to each patient's illness. It is good that this should be pointed out because, unless a comprehensive view is taken of human illness, there is a danger of adopting a too narrow approach and an over-stringent attitude which can be to the disadavantage of the sufferer. Particularly is this true today on account of the ever increasing incidence of psychosomatic illness. Whilst aware of its dangers if exclusively adopted, Miss Ikin places much emphasis on spiritual healing and quotes many writers who appeal for the recovery of this forgotten ministry within the Church. In one chapter she endeavours to explain that where success has been achieved by spiritual healers it may be due to contact having been made with a "substratum lying beyond the phenomena". One is here left wondering whether all illnesses can be cured through this approach, but before it can be done a great deal of work still remains for the surgeons, physicians and psychotherapists. W. E. SARGENT.

The ninth Dr. Williams's Lecture was given by Prof. M. D. Knowles, who took as his subject *Cistercians and Cluniacs*, showing how their ancient feud illustrates the fundamental conflict of rigorist and traditionalist. (O.U.P., 3s. 6d.)

A useful little book on *The Russian Church Today* by S. G. Evans is obtainable at 6d. from Arlesey Vicarage, Bedfordshire.

RELIGION

LIFE AND WORK

Over His Own Signature. By LESLIE D. WEATHERHEAD. 158 pp. Epworth. 10s. 6d.

This is "a devotional study of Christ's pictures of Himself and of their relevance to our lives today"; and it consists of eleven sermons, preached at the City Temple and at various places in U.S.A., on the "I am's" of Christ. These sermons are more expository than some that the author published earlier, though the characteristic touch is always present. There are certain points at which criticism would be easy: does Dr. Weatherhead too easily assume the historicity of the Fourth Gospel? Does his imagination run too far (as on pp. 40-41)? Does he sometimes stoop too much to the groundlings (as on pp. 142-143)? But all these are relatively small points in comparison with the praise which is called forth. Here is preaching which deals with the problems which beset men's minds and break their hearts; and the preacher so obviously understands why. Here is a man with a message plainly set down in terms a wayfaring man can understand; and how he illustrates his points! You may demur at some of the theology; but this man is delivering personal testimony to Jesus Christ. Doubtless many preachers will make much of this material their own; and there will be those who will affect to despise popular preaching; but the best result—for preachers—from reading this book would be to take up a challenge to make sermons as Christ-centred, as lucid, as personal, and as understanding.

JOHN HUXTABLE.

Rivals of the Christian Faith. By L. H. MARSHALL. 142 pp. Carey Kingsgate Press. 12s. 6d.

Christian Faith Today. By STEPHEN NEILL. 272 pp. Pelican Books. 2s. 6d.

The posthumously published Whitley Lectures of the late Principal of Rawdon College are a worthy memorial of an attractive personality. The Rev. Henry Bonser introduces them with a Memoir which will be welcomed by all who had the privilege of knowing Dr. Marshall. In the lectures themselves, Greek Rationalism, Roman Stoicism, Scientific Humanism and Russian Communism are the "rivals of the Christian Faith" that are expounded and discussed. As philosophies of life all are found to be inadequate in that they fail to recognize or explain that "transcendent constraint" which is the most fundamental feature and characteristic of the moral life of man. Dr. Marshall's presentation of these non-Christian systems is as full and fair as the limits of his space allow, and the book can be recommended as a useful survey of one aspect of the apologetic task of Christianity in the modern world.

Bishop Stephen Neill's Pelican book opens wider horizons and penetrates much further into enemy territory. What the author is trying to do is to show that Christianity is "a faith for reasonable men". To a very remarkable degree he succeeds in carrying on an authentic conversation with the modern doubters and agnostics. The difficulties he faces, one feels, are real difficulties and are dealt with in a patient, thoroughgoing way. The argument ranges from man's plight in the contemporary world, through the groundwork of the biblical revelation to the central figure of Jesus, with

his significance as Reconciler and Redeemer; thence it goes on by way of the Church, apostolic and ecumenical, till it comes to rest "Beyond Time and Space" in the Christian Hope. A brilliant and profound little book, full of inspiration. H. F. Lovell Cocks.

The Great Invitation. Zurich Sermons. By Emil Brunner. 188 pp. Lutterworth. 15s.

Fortunately for us, Dr. Brunner considered his departure for the International Christian University in Tokyo and the pleas of the congegation at the Fraumünster in Zürich to be sufficiently important to prevail over his long-standing view of the inadequacy of printed sermons. Despite his belief that the act of preaching is a living event which the printed word cannot properly recapture, these twenty-two sermons, delivered between March, 1948, and August, 1953, will now continue their ministry of penetration, comfort and challenge wherever they are read. Dr. Brunner's clarity of presentation hides much theological substance, but discloses a great servant of the Word contending with daily life as a Christian. A valedictory sermon describes his call to service in the Far East, and a generosity which cannot reserve to itself the treasures of the Gospel or imagine them to be only a European affair. Thus the authoritative note of the sermons is deepened and fortified by the person of the preacher who, after forty-one years of ministry in the West, stands boldly upon the threshold of a missionary task in the Orient.

To Whom Shall We Go? By D. M. Baillie. 199 pp. St. Andrew Press, Edinburgh. 15s.

In his biographical introduction to this volume of twenty-five sermons, Dr. John Dow of Toronto describes Dr. Baillie's *God was in Christ* as the culmination of his thought and his answer to the challenge of a world in which "the blood-letting of nations and the tears of the churches cried out from the ground for the elevation of the one reconciling power—Jesus Christ." The sermons are grouped according to the occasion of their delivery: at the University Chapel in St. Andrews, for Lent and Eastertide, and at special services; but the grand theme of reconciliation is constant to them all. Dr. Baillie offered no cheap grace; for him the forgiveness of God was no good-natured amnesty but infinite suffering love; and this he was able to present from the pulpit in simple, straightforward language. Readers of these sermons will count it a privilege to share some of the fruits of so notable and mature a ministry.

Where Grave Thy Victory? A Manual of Consolation. By Edward T. Vernon. 103 pp. St. Andrew Press, Edinburgh. 7s. 6d.

This gracious little book exhales an air of sympathy and understanding for those whom it seeks specially to relieve; its descriptions pass, like shafts of light, through the shadows which invest bereavement; and in its consolations it attempts at the same time to educate.

Death is an impenetrable mystery, yet it gives 'edge' to life, defining and enhancing much that precedes it. Before its inevitability, however, the author describes three modes of comfort, and writes with care and feeling upon the death of the young. His final chapter entitled 'Communion with the Dead' sets against the practice of Spiritualism and its alleged communication with the departed the Church's affirmation of her faith in the Communion of Saints—'a fellowship which includes within itself both the Christian living and the Christian dead'. Such communion depends upon the medium of utmost frankness and sincerity, and upon the absence of all

masks and concealments. This note of realism characterizes a work whose merit it is, seldom to leave the ground of knowledge in speculative or imaginative flight.

New Testament Treasure. By W. Gordon Robinson. 238 pp. Independent Press. 8s. 6d.

It would be improper to compare Dr. Robinson's fifty-two studies in the New Testament with a thesis in biblical theology; such a comparison would encourage too small an estimate of the value of his work. Only in relation to the Bible as a whole and to ordinary Christians in particular can it be rightly appraised. We must remember both the perennial power of the Bible to address 'all sorts and conditions of men', and its pre-eminence of place in Christianity which obliges us to say that a growing knowledge of the Bible is the only sure foundation for a witnessing and expanding Church. We must also bear in mind the strategic position of lay-people on the Christian frontier, exposed as are no professional exponents of the faith, but requiring weapons as incisive if perhaps less intricate than they. Within this broad context Dr. Robinson's simply-clothed scholarship, his attractive method of Bible-reading, and the treasure he discloses assume their proper significance. The book is for the upbuilding of believing men; read in accordance with the author's directive it will afford facility and confidence in the handling of Scripture, a more thorough understanding of its meaning, and reinforcement in the communication of its message.

Conrad Bonifazi.

Philosophy and Religion: An Introduction to some Questions of Belief. By George Whitfield. Religious Education Press. 1955. 6s. 6d.

The sub-title is an accurate description and the introduction is for members of sixth forms. It takes a worthy place in the series called *Gateway Handbooks of Religious Knowledge*, "concise, readable, scholarly books, adequate as introductions without pretending to be complete manuals" (General Introduction). A good chapter on "The Greeks" introduces the subsequent discussions of science, Christianity, ethics, literature and history, fields of knowledge and experience where an informed judgment has to be made by any mature person. Mr. Whitfield knows the mind of the sixth form and in the presentation of material he commands the respect due to a wise and experienced teacher. The note on the wrapper about his other writings explains my impression that he can talk most surely about literature, though there is little ground for discontent in any part of the variegated field. I incline to think that his judgment faltered on p. 37 in his comment on the thesis of continuous creation, on p. 53 in his reference to St. Luke's medical knowledge *vis-à-vis* the Virgin Birth, and on p. 57 in his interpretation of the resurrection. His observations on history and historians (particularly Toynbee) could profitably be challenged though they are admirable as a "gateway". The last sentence about the doctrine of the Trinity, on p. 60, is quite magnificent. Ministers should know about this book, encourage the use of it in schools, and supplement rather than appropriate it in their own activities. W. A. Whitehouse.

Science and Modern Life. By Sir John E. Russell. 101 pp. Epworth. 6s. 6d.

This is a comprehensive and well-balanced commentary on our age. We all know vaguely the problems which have arisen out of the rapid advance of science and technology, and are confused. Clear thinking can

only come from clearly grasped facts, and Sir John gives us the facts. Besides information, however, the problems of our age are fearlessly and practically presented; but no easy solution is offered. Sir John recognizes that "the Christian ethic is the surest basis of human relations, but its application to modern industrial problems is not always clear." He concludes that what is needed is "a more effective infusion into our lives of the spirit of Christianity." This is of course the old, old gospel. It hits us, however, with freshness and new power because it is shown by Sir John to come forth as of necessity from the vortex of the tangled problems of this scientific age. Science and religion are no longer in conflict, their task now is to "co-operate in solving these serious and extremely complex problems of human relationships." JASON S. WRIGHT.

An Unfettered Faith: The Religion of a Unitarian. By A. PHILLIP HEWETT. 159 pp. Lindsey Press. 7s. 6d.

The Methodist Story. By CYRIL J. DAVEY. 191 pp. Epworth. 10s. 6d.

Mr. Hewett has written a very odd little book, the greater part of which would apply to a large number of Christians in all denominations and not to Unitarians only. Many of the remarks he makes about the Bible are by now the commonplaces of historical criticism, but the author seems to identify 'orthodox' Christianity with fundamentalism. He tells us that Unitarians reject the doctrine of the Trinity, which we already knew; but he assumes that the Athanasian Creed is the last word that orthodox Christianity has said on the subject. There is no attempt to grapple with the very real historical and philosophical problems which have been at once the concern and the cause of Unitarianism. We are also left wondering what the distinctively Unitarian conception of the church and the ministry is and what is its modern equivalent of the doctrine of grace. Unitarians were the forerunners of the 'modern' point of view of the Bible, reaching this conclusion, however, on grounds of common sense rather than of scholarship, and it is worth asking why they have not continued the good work. Practically all the great Biblical scholars of the last two generations have been men belonging to what Mr. Hewett calls the 'orthodox' or 'traditional' churches, and it may well be asked whether the separate witness of Unitarianism in this regard is any longer necessary. A further question which might be asked concerns the relations of Unitarians with the World Council of Churches, although this acid question might well be asked of the World Council itself. These are problems which Mr. Hewett does not seem to have recognized.

Of the making of books on Methodism there is apparently no end and it would require a very good reason to justify another one. Yet Mr. Davey is fully justified in putting out this latest short history of Methodism. It is the best book of its kind that we have seen and one of the least unctuous. It is judicial, critical and interesting, and seeks to explain and not simply to justify. Moreover it deals fairly with all the divisions of Methodism and carries the story down to the present day. A VICTOR MURRAY.

His Interpreters by Rita F. Snowden (Epworth, 5s.) contains a collection of stories from real life, together with a prayer for use both morning and evening on 31 days. Many of the stories are familiar, but they are none the worse for that, and the author tells them well.

The Salvation Army has thrown up many striking characters in the course of its short and stormy history. None surely was more courageous

and devoted than Sidney Carvosso Gauntlett whose story is told in *Portrait of a Salvationist* by Frederick L. Coutts (Salvationist Publishing and Supplies, cloth 7s., paper 4s.). Born in Barrow in Furness, he was Territorial Commander in Germany when he died. The story of his pioneering in pre-1914 Germany and in Czechoslovakia and Hungary between the wars is a fascinating one. He crowned his service by going back to help a Germany devastated by the Second World War.

I Believe in Hope by Gustave Isely (Salvationist Publishing and Supplies, cloth 4s. 6d., paper 3s.) is the autobiography of a Swiss officer in the Salvation Army who was evidently a man of charm as well as of faith. His writing has a quality which makes this a delightful book to read.

The Lutterworth Press has brought out a new series of books about famous Christians, told primarily for young people. Each one is published at 3s. 6d. and has a striking frontispiece in colour which is reproduced on the dust cover. The first four titles are now available:

Cecil Northcott writes with his usual ease and vividness in *Forest Doctor*, the story of Albert Schweitzer. He brings out Schweitzer's "reverence for life" and makes the reader aware of the great humanity of the most gifted Euopean of the 20th century.

Reading *White Queen*, by Donald McFarlan, I was captivated once more by the winsome personality of Mary Slessor. How exasperating she must have been to the Mission Board which was called upon to support her many new enterprises! How great she was in the sheer determination which drove her on to make Christ known to the tribes of Calabar! A thrilling little book.

Joyce Reason is an old hand at writing missionary adventures. In *Bishop Jim* she brings all her accustomed skill to the task of telling the story of James Hannington, the martyr bishop of Uganda.

Robert O. Latham has retold the story of Livingstone in *Trail Maker*. It is a book which boys and girls will love to read, for its narrative moves fast and it is not given to moralizing. Mr. Latham has made a good job of condensing the mass of material which he must have had at hand. Although his story is well stuffed with facts, it never reads like a précis or a catalogue.

CHARLES HAIG.

Vocation for the Ministry by Peter Barraclough (Independent Press, paper 5d.) falls into two parts. The Call to the Ministry and The Ministry to which we are called. It is written in a sincere and humble spirit and clearly comes out of the writer's own experience. As such it is bound to be helpful to inquirers. It may seem a slender pamphlet for so great a theme; but it is intended to be a challenge and an introduction rather than an elaborate treatise, and any young man reading it will be confronted with the greatness and urgency of the ministerial vocation.

Four Friends of St. Paul, by John R. Farley (Epworth, paper, 1s. 3d.), is a straightforward piece of Bible study dealing with Barnabas, Apollos, Onesimus and Luke.

Pharaoh's Friend, by C. Charles White (Epworth, 6s.), is a retelling of one of the world's great adventure stories, that of Joseph. It was a risky task to undertake, but it is well done and a fascinating narrative is the result.

Look After Arthur, by Keane Wilson (Epworth, 5s.), will make a welcome present or prize for the 10-14-year-old. It is a tale of country cousins

having to receive a city-bred infliction who justifies his existence in emergency. This old plot is set in Australia, which gives it a freshness and appeal beyond the ordinary.

The Christian Imperative, by Max Warren (S.C.M., 8s. 6d.), is a real "rethinking" of missions. It is a study of our marching orders, Go Preach, Go Teach, Go Heal, Go Baptize and in the light of the meaning of that commission to the Church it is a study of how it should be fulfilled. The Secretary of the Church Missionary Society places us all in his debt with this Bible-based, informed and stimulating discussion. If there is any minister asking, How can I present the claim of Christian Missions freshly? let him get this book and study with Dr. Warren. He will be very thankful for what he learns. JOHN WILDING.

Voice Production in Choral Technique. By CHARLES CLEALL. 39 pp. Novello's Music Primer No. 134. 3s.

'That which is done well is done in minutest particulars'. With these words of William Blake Mr. Cleall ends his short textbook on singing; and for a combination of economy, authority, clarity and good sense I doubt if it will be excelled for a long time. How many choirmasters have become sadly conscious of the gap between knowing what they want to get and knowing in what terms to instruct their choir to produce it. Here is an excellent bridge. When all is said, a singer is an actor, and a choir is a troupe: the ultra-high-minded will be surprised at some of the dodges and wrinkles that are here offered to those who would sing effectively. But no choirmaster could be the poorer for possessing this exceedingly useful book. ERIK ROUTLEY.

The People Who Came to an Inn, by Vera I. Arlett (Epworth, 9d.), is a Christmas Play in one act for junior players. Because his father keeps him at work, John has a miserable Christmas. Though he grumbles he is a helpful lad, and learns that he has made Christmas for others. A delightful play and one for which our Sunday Schools have been looking.

God's Ambassador, by Harold H. S. Jackson (Epworth, 9d.), is a three-act play retelling the story of Jean Valjean and the Bishop. A good little play, though the character of Valjean might have been drawn more strongly to show up the loveable simplicity of the Bishop.

The Bruising of Satan, by Arthur Simmons (Epworth, 1s. 3d.), is a three-act Easter Play based upon the Magdalene. Her character is freshly drawn and the difference Christ makes effectively shown. It is a pity that the promise of the first act is not sustained throughout the play.

Sam Pollard, by H. G. Arnold (Epworth, 1s. 6d.), contains eight dramatic scenes illustrating the life of this missionary pioneer and translator. The many changes of scenery and the sketchiness of the scenes are serious weaknesses. JASON S. WRIGHT.

MISCELLANEA

The Great Experiment. By FRANK THISTLETHWAITE. 335 pp. C.U.P. 25s.

This new introduction to the history of the U.S.A. is concerned chiefly to explain the American-ness of Americans to English readers, and to show why and how the American point of view differs from the English—and the European. Mr. Thistlethwaite, an Englishman who has studied and lectured in America, distinguishes two main themes in American history: the Atlantic and the Continental. The American outlook, he believes, has been formed by and depends upon the interplay of these two themes. While remaining conscious of its links with Europe, America is determined, in the words of Lyman Beecher, "to show the world by one great successful experiment of what man is capable". It is probable that, little as he knows of it, the average American knows more of English history than does the average Englishman of American history. This book, which is an interpretation rather than a text-book and as entertaining to read as it is informative, will help to redress the balance.

Captives to Freedom, by Douglas Thompson (Epworth, 10s. 6d.), though written by an army *padre* who was captured at Tobruk and confined in P.O.W. camps in Italy and Germany, is not just another 'war' book, not just one more account of the horrors, boredoms and hardships that make up the prisoner's life. All these elements are present, but the captivity with which Mr. Thompson is really concerned is spiritual rather than physical. It was, he found, from their fears and failings rather than from wire or concrete that his fellow prisoners needed to escape. In his book he tells, unaffectedly and with an enviable sense of humour, how he helped many to achieve this greater freedom.

Dr. Nathaniel Micklem has called his latest volume of verse *A Gallimaufry* (Bles, 3s. 6d.). It contains nearly 50 pieces ranging in length from four pages to four lines and in tone from the sublime to the humorous, if not the ridiculous. We have here not only hymns and religious meditations, but also valentines and *petits vers,* as well as original compositions in Latin and equally accomplished translations from Ovid and Catullus. The most satisfying of the poems are, perhaps, the two in honour of E. H. W. Meyerstein, and the most amusing of the verses 'Morbus Sabbaticus' and 'The Church Worker'.

P. A. SPALDING.

The Expansion of Awareness. By A. W. Osborn. The Omega Press, Reigate, Surrey. 256 pp. 15s.

Mr. Arthur W. Osborn is an English businessman who has written a book which few businessmen could have written, as regards both style and content. It is, in short, a plea for a wider, non-dogmatic and more comprehensive view of the universe as revealed by the "superphysical" (a term which he prefers to "paranormal" or "parapsychical"), and in order to support his theme he has recourse to a vast mass of material relative to this field. Confronted with the problems raised by a search for meaning in life in an apparently aimless world where there are so many questions to which satisfactory answers cannot be given, he moves out of the circle of orthodox and dogmatic religion into a sphere of which it takes little cognizance. The world is not just what it seems. Then what is it? This is the perennial

problem of philosophy. How can we bridge the gap between appearance and reality, the world of sensory perception and the 'ultimate' world of which there are elusive yet definite manifestations? Philosophically Mr. Osborn favours a kind of monism as the means of overriding the contradictions of experience. He sees the problem of evil as that of "multiplicity within unity", and in the idea of reincarnation he finds the most reasonable answer to the problems set by the contradictions and imperfections of experience. He invokes the testimony provided by the study of paranormal phenomena such as telepathy, precognition and mysticism. In this book there is little reference to Christian and Hebrew contributions; indeed, Christ is mentioned but once, and then in a Pauline quotation. Clearly the author finds orthodox doctrine inadequate as a solution of the problems confronting him. The book has a foreword by Dr. R. C. Johnson, author of *The Imprisoned Splendour,* with which it has points of contact.

GERAINT V. JONES.

The Human Body, by C. Bibby and I. T. Morison (Penguin Books, 2s. 6d.), is a Puffin Picture Book giving a frank and clear description of the functioning of the human body. It is well illustrated.

The Epworth Greetings Calendar for 1956 (Epworth, 2s. 7½d.) contains twelve views, quotations from *The Pilgrim's Progress,* and prayers by Dr. J. A. Kay.

The Congregational Diary for 1956 is excellent value (Independent Press, 5s.). It contains the usual diary space, a full advance year, accounts, general and denominational information, maps and a pencil. It is obtainable in red, blue or green. Last year's one defect—an erratic pencil—has been remedied. The pencil stays put!

PERIODICAL PUBLICATIONS

International Review of Missions (October) includes 'Nationalism as an international Asset' by Canon M. A. C. Warren; 'New Methods for a New Age' by Dr. D. A. McGavran; 'The Biblical Idea of Partnership' by Rev. E. Ilogu; 'Nepal' by Rev. E. W. Oliver; 'China Today' by Prof. D. G. Rosenkranz; 'The Indian Bible-Teaching Mission' by Prof. H. T. Kuist; 'Co-operation and Unity' by Rt. Rev. S. C. Neill; 'The Limits of Co-operation' by Dr. N. Goodall.

Scottish Journal of Theology (September) includes 'Christ in Gospel and Creed' by Prof. J. Barr; 'Scottish Ministerial Orders' by Dr. G. S. M. Walker; 'The Reformed Doctrine of Predestination' by Dr. J. C. McClelland; 'The Reformation of Worship (III)' by Rev. D. H. G. Read; 'Speaking of Sin' by Prof. Marcus Barth; 'The Sign of the Son of Man' by Rev. E. J. Tinsley.

London Quarterly and Holborn Review (October) includes short articles on Christian Literature—'The Bible' by Dr. T. B. Shepherd; 'The Sermon' by Prof. G. R. Owst; 'Christian Hymns' by G. H. Vallins; and 'Works of Devotion' by M. R. Bielby; also 'The Revival of Christian Drama' by G. Every; 'A Psychological Approach to the Sacraments' by Rev. Erastus Evans; 'The Sacramental View of Reality' by Rev. A. Wood.

Expository Times (September) includes 'Some Archaeological Sites—Jericho' by Dr. Kathleen Kenyon; 'Important Hypotheses Reconsidered (intro.)' by Dr. Vincent Taylor; 'Paul and James' by Prof. J. Jeremias. (October) 'Contemporary Religious Trends—O.T.' by Prof. Henton Davies; 'The Proto-Luke Hypothesis' by Dr. Vincent Taylor; 'Christ and O.T.' by Dr. J. G. S. S. Thomson.

Theology (September) includes 'Priests and Frequent Communion' by the Bishop of Rochester; 'The Story and the Fable' by Rev. J. P. Stevenson; 'The Burning Fiery Furnace' by Rev. B. G. Sanders.

Friends' Quarterly (October) includes 'A Man of Vital Religion (George Fox)' by J. Pickvance; 'Belief and Creed' by H. B. Pointing; 'Prospects in Kenya' by Denis Moriarty; a review article of H. G. Wood's *Belief and Unbelief since* 1850 by J. W. Harvey.

Huntington Library Review (August) includes 'John Milton and Wm. Chappell' by Prof. D. L. Clark; 'Milton in 1660' by Godfrey Davies; 'London Theatres in early 18th century Politics' (28 pages) by Prof. John Loftis; Francis Lieber's Moral Philosophy' by Wilson Smith.

Expository Times (Nov.) includes 'Modern Methods of Evangelism' by Dr. A. Skevington Wood; 'Sanday's Christological Hypothesis' by Dr. A. R. Vine; 'A 4th Century View of the Origins of Christianity' by Rev. D. S. Wallace-Hadrill.

Theology (Nov.) discusses 'The Historic Diaconate' with articles on 'Deacons in N.T.' by Prof. C. F. D. Moule; '. . . in the Early Church' by Rev. R. P. Symonds; '. . . in the Orthodox East' by Very Rev. Lev Gillet; '. . . in the Latin West' by Rev. J. Bligh; '. . . in Protestantism' by J. M. Ross.

The Modern Churchman (Sept.) in an excellent number prints the sermon and papers delivered at the 38th annual Conference of Modern Churchmen on the general theme, 'Man: his Nature and Destiny.' All deserve attention, but we particularly like the papers by Sir Henry Self, Rt. Rev. G. F. Allen, Prof. H. D. Lewis, Dr. F. W. Dillistone and Canon Bezzant.

Theology Today (Oct.) celebrates the centenary of the death of Kierkegaard with papers including 'Translators and Interpreters of S.K.' by Dr. Walter Lowrie; 'Grundtvig and K.' by Dean Henning Hoirup; 'Nihilism and Anxiety' by Dr. H. Thielicke; 'Existentialism is a Mysticism' by Prof. Carl Michalson. The editor discusses religious revival in U.S.A.

Hibbert Journal (Oct.) prints five papers on the present relations between Religion and Science introduced by Prof. H. D. Lewis; 'Religion, Science and other Modes of Knowledge' by Prof. L. A. Reid; 'The Catholic [R.C.] Church and Science' by Dr. P. E. Hodgson; 'Religion as Reaction' by H. J. Blackham; 'Towards a Scientific Basis for Religion' by D. A. Routh; 'Revelation and the Law of Conduct' by Dr. R. J. Z. Werblowsky.

J. M. P.

CORRESPONDENCE

The Editor,

The Congregational Quarterly.

Dear Sir,

Your reviewer of my book 'The Authentic New Testament' has been kind enough to say a great deal in praise of the work. But he has then gone on to make a number of criticisms in the form of questions which ought in fairness both to myself and to your readers to be answered. In some cases his remarks are due to misconceptions, which should not have arisen if he had carefully read the Preface and Introduction, and which reflect adversely on my character. I should therefore appreciate the courtesy of publishing my reply to put things right, at least in this respect.

I am accused of immodesty in claiming that my 'editing and translating provides "the authentic" New Testament.' I made no such claim. I twice explained my use of the word authentic (p. ix and xi). All that I have asserted is that I have *striven* to reproduce the authentic 'accent and atmosphere' of the Greek documents. Surely that is the proper aim of any translator. Your reviewer also quotes a claim that this is 'the most vivid and exact of all translations'. Nowhere in the work are these words used. I have traced them to the prospectus issued by the Publishers, though your reviewer fails to mention the fact, and there they have arisen from some opinions of my work by others.

Your reviewer asks why such a work has been published in a limited numbered first edition. The answer is simple. The work has not been sponsored or subsidized by any section of the Church, or any fund, and the costs were enormous. This was the only way found to get the book

out at all. I am deeply indebted to every interested reader who has become or may become a patron, and thus helps to make it possible to bring out a popularly priced edition in due course.

Again I am taken to task for setting down as fact what is open to other judgments, and I should at least have indicated that there were such judgments. Twice I have indicated my obligations to a host of scholars, and I have explained (p. li) that 'it would have been out of place in a work primarily intended for popular reading to load the pages with the hundreds of acknowledgments that would have had to be listed, and with the discussion of various opinions which could hardly have been avoided.' Invariably, where there was uncertainty, judgments have been expressed in the notes in qualified terms.

As a case in point your reviewer mentions that I have stated that Jesus 'was the eldest of a large family, having four brothers and at least two sisters.' Is not this exactly what the Gospel tells us; that Jesus was Mary's firstborn, that he had four brothers who are named, and his sisters are mentioned in the plural indicating at least two?

Your reviewer specially challenges my 'exactness' in my translation of *meta* with the accusative as 'during' instead of 'after' in the phrase 'during the Babylonian Exile:' *Meta* here has the common implication of 'in the course of', 'after' the Exile had begun. To say 'after the Babylonian Exile' would suggest that the Exile was over. Not only is 'during' a correct translation of the Greek, but it is confirmed by the Old Hebrew of this passage which reads *b'Galuth Babel* 'in the Babylonian Exile'.

I will not take up more of your valuable space by justifying other renderings to which exception is taken. I trust I have said enough to show that 'pretentiousness and one-man authoritarianism' is in no way a deserved description.

Yours faithfully,

HUGH J. SCHONFIELD.

Our reviewer replies:

In my review I described Mr. Schonfield's work as "of wide and thorough scholarship" and "refreshing and on the whole trustworthy". That is high praise, it is due to Mr. Schonfield, and I give it unstintingly. But honest reviewing cannot exclude criticism, and I confidently leave scholars to assess the weight of my criticisms. Here are two examples. As to *meta,* it occurs 91 times in the N.T., and in 90 of those cases indisputably means "after". In Matt. 1, 12 "during" was considered and dismissed by the great philologist Fritzsche, and A.V., R.V., Weymouth, Moffatt and R.S.V. all agree on "after". The only meanings for *meta* with the accusative given in the N.T. lexicons of Bagster and Souter are "after", "behind" and "beyond". Mr. Schonfield says in his letter: "Invariably, where there was uncertainty, judgments have been expressed in the notes in qualified terms." But of John's Prologue, where Mr. Schonfield's interpretation is permissible but by no means certain, he says in his note: "The Prologue consists of a hymn interspersed with brief remarks" (p. 451). Finally, I would make it clear that I intend no adverse reflections on Mr. Schonfield's character. The discussion is merely on matters of fact and the opinions arising from them.